تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى 4-20

A revelation from Him Who created the earth and the high heavens

QURAN IS A GREAT GUIDANCE

READ IT YOU SHALL BE GUIDED

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MA ISLAMIC STUDIES, MA ARABIC GOLD MEDALIST
SHARIA COURSE, AL AZHAR UNIVERSITY, CAIRO
FORMER TEST CRICKETER

بسم الله الرحمن الرحيم

In the name of God, the Most Gracious, the Most Merciful

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BOOK

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Spiritual Guidance

This book is like a great miracle to me because I had no intention of writing it. I am an old man of ninety years, when I fell ill, to keep my mind busy I started writing few lines on the subject elucidated in the book. Preaching and writing has been part of my life. In reality it was Allah, the Almighty God who raised the subject in my mind, then helped me line by line, eventually it turned out to be a book and that too in English. My first attempt. I have written about twenty books in Urdu with Arabic of Quran and Sunnah, but never a book like this. It is without any doubt work of Allah; I was just an instrument. Allah has blessed me with a good library; references have been quoted from which are part of it. The beauty of Quran is, Allah has provided guidance in every field of our life. In opening chapter He has guided, how to implore and ask what you need. He has assured the Beggers in ***Surah Al Baqara-2, Verse 186:*** I answer the call of the caller, when he calls Me, and in ***Chapter 29, V.53,*** He has ordered His Messenger; Say, O my bondmen! who have committed extravagance against themselves, despair not of the mercy of Allah. Verily Allah will forgive the sins altogether. Verily He, He is the forgiving, the Merciful.

So He has guided, begin with His name Allah the Compassionate the Merciful.

1. All praise unto Allah, Lord of the worlds.
2. Compassionate, The Merciful
3. Sovereign of the day of Reckoning.

4. You alone we worship: and from alone you we seek help.
5. Guide us to the straight path.
6. Path of those whom you have favoured.
7. On whom your indignation has not fallen and who have not gone astray.

It's a wonderful God's guided supplication, though small but contains the best of the world and hereafter. That is the reason of its being compulsory in all the obligatory or suprerogatory prayers.

As long as mankind lives in the world, faces different type of crisis, it is superb kindness of God Almighty who before completing the great Guidance did not leave them unguided, revealed last three chapters of Quran which are source of great benefit and they are an order to the Messenger of Allah [PBUH].

Chapter 112 (Surah Ikhlas)

In the name of Allah, the Compassionate the Merciful.

1. You say, He is Allah, the One.
2. Allah the Independent.
3. He begets not nor was He begotten.
4. And never there has been anyone co-equal with him.

Chapter 113, (Surah Al-Falaq)

In the name of Allah, the Compassionate the Merciful.

1. Say you, I seek refuge with the Lord of the daybreak.
2. From the evil of what he has created.
3. And from the mischief of the darkening when it comes.
4. And from the mischief of the women blowers upon the knots.
5. And from the mischief of the envier when he envies.

Chapter 114, (Surah An-Nas)

In the name of Allah, the Compassionate the Merciful.

1. Say you, I seek refuge with the Lord of the mankind.
2. The King of mankind.
3. The God of mankind.
4. From the mischief of the sneaking whisperer.
5. Who whispers into the hearts of mankind.
6. Whether of Jinn or of mankind.

It is narration of Aisha in chapter of Superiority of the ***Al-Muawwidhat (Surah Al-falaq and An-Nas)*** that whenever the Prophet [PBUH] went to his bed every night, he used to cup his hands together and blow over it after reciting ***Surah Al-Ikhlas*** (Say Allah he is one), ***Surah Al Falaq***, (say I seek refuge with the Lord of the dawn) and Surah ***An-Nas*** (say I take refuge with the Lord of the people), then rub his hands over whole parts of his body he was able to, starting with his head, face and front of his body, he used to do that three times ***(Bukhari P.750, Hadith No. 5017).***

In the same chapter Aisha also narrated whenever the Messenger of Allah [PBUH] became sick, he would recite Muawwidhat ***(Surah Falaq, and Surah An-Nas)*** then blew his breath over his body. When he became seriously ill, I used to recite These (two Surahs) and rub his hand over his body hoping for its blessing.

According to ***Hadith No. 5015***, narrated Abu Saeed Al Khudri, the Messenger of Allah [PBUH] said to his companions, is it difficult for anyone of you to recite one third of Quran in one night? This suggestion was difficult for them, so they said, who among us has the power to do

so, O Messenger of Allah [PBUH]. He replied, Allah the one, the Self-Sufficient, Master whom all creatures need (***Surah Al-Ikhlas*** is one third of Quran). The recitation of Quran and the four chapters mentioned above produces unimaginable spiritual and physical effects when recited by a pious man.

In ***Chapter 15*** of ***Sahi Bukhari***, the descent of tranquility and Angels at the time of the recitation of the Quran, ***hadith No. 5018*** is narrated bay Usaid bin Hudhair, that he was reciting ***Surah Al-Baqarah*** (the cow) at night and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quite and he started again the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stops reciting and his son Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it.

The next morning, he informed the Prophet [PBUH], who said, recite, O Ibn Hudhair! Recite Ibn Hudhair! Recite O Ibn Hudhair! Ibn Hudhair replied, Messenger of Allah [PBUH], my son, Yaya was near the horse and I was afraid that he might trample on him, so I looked towards the sky and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out till I could not see it (it disappeared).

The Prophet [PBUH] said, do you know what that was? Ibn Hudhair replied, No. The Prophet said, those were Angels who came near to you for your voice, and if you had kept on reciting till dawn, it would

have remained there till morning, where people would have seen it as it would have disappeared.

According to ***Hadith 5007***, narrated Abu Saeed Al Khudri while we were on one of journeys, we dismounted at a place where a slave girl came and said, the chief of this tribe has been stung by a scorpion and our men are not present, is there anybody among you who can treat him (by reciting something). Then one of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered, where upon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend. Did you know how to treat with the recitation of something? He said, no, but I treated him with the recitation of ***Umal Kitab (Surah Al-Fateha, first chapter of Quran)***. We said, do not say anything about it till we reach or ask the Prophet [PBUH]. So, when we reached Madina we mentioned that to the Prophet [PBUH] (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet [PBUH] said, how did he come to know that ***(Surah Al-Fateha)*** could be used for treatment? Distribute your reward and assign for me one share there of as well.

Hadith 5064 of Abu Dawud, Abdullah bin Khubaib, quoted his father who said, we went out one rainy and intensely dark night to look for the Messenger of Allah [PBUH] to lead us in prayer, and when we found him, he asked: Have you prayed? but I did not say anything, so he said: Say, but I did not say anything. He again said say, but I did not say anything. He then said, say. So, I said: What am I to say? He said, say: Say: He is Allah, the One and ***Muawwidhat (Surah 112, 113, 114)***

thirty-three times in the morning and evening: they will serve you for every purpose.

Whereas in ***Jame Al Tirazi, Abwabul Dawōt 2-220, Sunan An-Nasaī, Kitabul Istiadha (Book of Refuge) 2-309 and Comentry Al-Khtheer 4-568*** instead of thirty-three only three is mentioned.
It is important to know that in all the books of Hadiths contain one detailed chapter about the treatment with medicine and names of diseases.

It's a narration 3846 is of ***Abu Dawud, Kitabul Tib (Book of Medicine),*** Usamah bin Sharik said, I came to the Prophet [PBUH] and his companions were sitting as if they had birds on their heads. I saluted and sat down. The desert Arabs then came from here and there. They asked, O Messenger of Allah [PBUH], should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without. appointing a remedy for it, with the exception of the disease, namely old age.

What a splendid guidance with spiritual supplication of physical treatment which will prove remedy for the disease. With the limited academic ability, I have tried to trace an early history of Islam and how the Holy Prophet [PBUH] lived his life according to the guidance of Quran before leaving this world, how he turned enemies of Islam into defenders of it, who sacrificed their lives for it readily. When he conquered Makka, he was the supreme Commander of Arabia. But he lived a simple life, his house was not like a palace. Narrated Aisha ***(Bukhari, Kitabul Jihad P.409 and Kitabal Maghazi P. 641***. The

Prophet died and his chain Armour was mortgaged with a Jew for 30 Sā´a (about 75 Kilo) of Barley.

But a powerful state came into existence and Islam reached every corner of the world. It is high time that present leaders of all the Parties and their followers should see themselves what they have done for their country and for the religion of Allah. What is happening to us, is result of our deeds. It is a verse of ***Surah Sajda-41***, Who-ever works righteousness benefits his own soul, whoever works evil it is against his own soul. Nor thy Lord ever unjust (in the least) to His servants. (46)

Acknowledgement

I am highly grateful to Almighty, my Allah, for inspiring a divine spirit in my eldest son ***Najeeb-Ur-Rahman*** to compose this book himself by reading it again and again. Allah willing, he will be regarded in this world and rewarded in the hereafter. He is basically a businessman but still he did this great work. Allah may bless him.

My sincere thanks to ***Najam Latif*** for his co-operation during this hard work. Whenever I called him for academic consultation, he came and gave me some time though he is a very busy person, Allah may be kind to him with best rewards.

Part-I

Revelation of Quran

People who desecrate the Holy book of Muslims wherever in the world, are ignorant about Islam and the reality of Quran. As it is the last heavenly revealed book therefore Revealer the God Al-mighty Himself has taken the responsibility to preserve the Holy Quran and shall remain unchanged till the last day of judgment, as mentioned in ***Surah Hijr 15-9.*** (We have without any doubt sent down the message that We will assuredly save it from any distortion). It is a great miracle of God that till to date its originality is still intact, what to talk about a word or a particle, not even a single point or vowel is changed and displaced.

The normal procedure of Holy Prophet [PBUH] was to keep the Holy Quran clean and clear of any fault and doubt. The moment any part of Quran was revealed upon him would memorize it himself and would tell his companions to do the same and write down the verses instantly. The Holy Prophet [PBUH] passed on to his companions the divine inspiration as narrated by the third Caliph Usman (RA) in ***Sahih Bukhari Hadith No.5027-5028*** that the best of you and the most prominent is who learned Quran and taught it.

It is practice in Islam that Quran is recited in three (morning, evening, night) out of five obligatory prayers and during Ramazan in night supererogatory (Traveeh) prayers. It was general habit of the companions of the Holy Prophet [PBUH] that they kept on repeating Quran to each other, so it stayed on in their memory. Since then, it has

become a routine of Muslim young boys and girls to do the same with great fondness and love, all over the Muslim world. They do memorize Quran, not many but they are in thousands. That's how Revealer the Almighty God is safeguarding his revelation, The written Quran can be torn and burnt but no one can harm which is glowing and shining in the hearts and minds of Muslims.

Actually, sacrilegious people are troublemakers, they always try to instigate Muslims to retaliate so they could intensify hatred against Muslims in the Western world, because millions of them have migrated to their countries and economically getting stronger day by day and are erecting their mosques and spreading their religion without any hindrance. The troublemakers think that migrants are depriving the local people of their fundamental rights, which is not correct. Every country in which Muslim migrants have taken up their abode there, is with the permission of the local government, of that country. Not only living as a law abiding but as a part and parcel of it even trying hard to serve the same. It is piteous what the troublemakers are free to hurt with abominable attitude, the feelings of Muslims and no action is taken against them. Those senseless criminals do not realize that they are not hurting Muslims but negating and refuting the teachings of their own Prophet Jesus [PBUH].

Part of Mount Sermon of Jesus [PBUH]

The ***New Testament, St. Matthew, chapter 5:*** Verse

7. Blessed are the merciful; for they shall obtain mercy.

8. Best are the pure in heart; for they shall see God.

9. Blessed are the peace makers; for they shall be called the children of God.

43. Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy.

44. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you.

Matthew's classic of Mount Sermon is verse **29-30**, in which Jesus [PBUH] said, and if thy right eye offends thee pluck it out, cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell And if thy right hand offends thee, cut it off, and cast it from thee, for it is profitable for thee that one of the member should perish, and not thy whole body should be cast into hell. Saint Mark mentioned in his narration, ***chapter 9, Verse 45*** and if thy foot offends thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

Matthew also added in ***18-8***, if thy hand or thy foot offends thee, cut them off and cast them from thee; it is better for thee to enter into life halt and maimed rather than having two hands and two feet to be cast into everlasting fire. Before we proceed furthermore, it would be appropriate to elucidate the word offend with the help of Webster's new world dictionary. So, it means in it.

- To break moral laws or religious commandments, commit an offense.

- To create resentment, anger or displeasure; give offense. v.t. 1. To hurt the feelings of; cause to feel resentful, angry or displeased, insult.

According to above explanation, the sacrilegious people are committing a great sin by desecrating the Holy book of Muslims. They do not know that how beautifully the stories of their Prophets are narrated in Quran, particularly the story of Maryam and Jesus; is worth reading for the Christians and they will be amazed to see the details which they will not find in the New Testament.

Collecting of Quranic Manuscripts

Quran was memorized and written in the life of the Holy Prophet [PBUH] but was compiled as a Holy Book during the reign of the first Caliph Abu Bakr (R.A) within a year, after the departure of the Holy Prophet.

Imam Bukhari recorded in chapter, "The collection of the Quran," ***Hadith No. 4986***, Zaid bin Thabit narrated that Abu Bakr As Siddiq (R.A) sent for me when people of Yamāma had been killed (a number of companions of the Holy Prophet [PBUH] fought against, who also claimed to be a prophet). Zaid said, "I went to him and found Umar bin Al-Khattab (R.A) sitting with him." Abu Bakr said to me, that Umar has come to me and said, doubtlessly casualties were heavy of the Qurrāa (memorizers) of the Quran on the day of the battle Yamāma and I am afraid that more heavy casualties may take place among the Qurrāa at other battlefield, whereby a large part of Quran may be lost, therefore

(Abu Bakr) I suggest, you to order that Quran be collected. I said to Umar (R.A), that how could you do something which the Messenger of Allah [PBUH] did not do. Umar (R.A) replied, "By Allah, it is entirely goodness."

Umar (R.A) kept on urging me to accept his proposal till Allah enlightened my chest with understanding for it and I began to realize the goodness in the idea which Umar (R.A) had suggested. Then Abu Bakr (R.A) said (to me) that you are a wise young man, and we do not have any suspicion about you, and you are the one who used to write the divine revelations for the Messenger of Allah [PBUH]. Therefore, you search the fragmentary scripts of the Quran and collect those and compile (in one book).

By Allah, if they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Quran. Then I said to Abu Bakr (R.A), how will you do something which the Messenger of Allah did not do? Abu Bakr replied, by Allah, it is a good project. Abu Bakr (R.A) urged till Allah also enlightened my chest with understanding for what he had already enlightened the chest of Abu Bakr (R.A) and Umar (R.A). So, I started looking for the Quran and collecting it from (what was written on) palm leaf stalks, thin white stones and also from the men who knew it by heart, till I found the last verse of ***Surah At-Tauba*** (repentance) with Abi Kuzaima Al Ansāri, I did not find it with anybody other than him, which is; "Verily from amongst yourselves, The Messenger of Allah [PBUH] has come to you, it grieves him that you be in distress or afflicted,"(ardently anxious is he over you, the believers, he is most kind and merciful. But if they turn away, say;

God is sufficient for me, there is no God but He, on Him is my trust, He is the lord of supreme throne).
Then the complete manuscript (Book) of Quran remained with Abu Bakr (R.A) till he died, then with Hafsa, the daughter of Umar (R.A).

Short sketch of life of the collector of the Holy Quran

He was Zaid bin Sabith bin Zahhāk bin Zaid bin Lozān bin Amr bin Abd bin Auf bin Ghanam bin Malik bin Najjār Al Ansari Al Kazraji then Najjari. Bin means son of, then forefathers are mentioned in Zaīd's genealogy table, it proves that he belonged to a respectable tribe of Madina. The name of his mother was Nawār whose seven ancestors are also mentioned along with, she was from the same tribe.

According to ***Usdul Ghāba, Vol.2, P.278-279, Al-Estiāb Vol.1, P.188, Al-Esaba Vol.2, P.22-23***, Zaid bin Sabith was eleven years old when The Holy Prophet [PBUH] migrated to Madina. Zaid could not take part in the battle of Badr and Ohad due to his young age. But in the battle of Khandaq (ditch) he participated and along with other Muslims, was carrying and shifting the mud from the ditch with such a great favour and agility that the Holy Prophet [PBUH] said, he is doubtlessly an excellent young boy.

On the day of battle of Tabook, Umara bin Hazam was holding the flag of tribe Bani Malik bin Najjar. The Holy Prophet [PBUH] took the flag from him and handed it over to Zaid bin Sabith. Umara said, O Messenger of Allah [PBUH], has anything adverse reached you about

me. The Holy Prophet [PBUH] replied No, but the Quran is ahead of others, Zaid has memorized much more Quran than you. Zaid also had the honour of writing divine revelations for the Messenger of Allah [PBUH], though there were others too.

The Holy Prophet [PBUH] used to get letters in Syriac and there was no dependable translator, so the Prophet [PBUH] ordered Zaid to learn the language of Jews, amazingly Zaid learnt it in less than a month. Then he was the writer for the Prophet [PBUH] in that language and after him for Abu Bakr (R.A) and Umar (R.A) appointed him twice at Madina his regent when he went for seasonal pilgrimage to Makka (Hajj) and once he toured Syria. Usman (RA) used to do the same every time, when he went for Hajj.

Zaid bin Sabith was the most learned person amongst the companions of the Holy Prophet [PBUH] about the obligatory Islamic matters, that's why the Holy Prophet [PBUH] said, Zaid is the best of you in knowing the Islamic laws. Companions like Ibn Umar, Abu Saeed Al-Khudari, Abu Huraira, Anas bin Malik, Sahl bin Sād, Sahl bin Hunaif and Abdullah bin Yazid used to transmit the traditions of Holy Prophet [PBUH] from him.

It's narration of ***Tabaqat ibn Sād Vol.2, P.359***, Umar (R.A) and Usman (R.A) used to prefer the administration of justice, legal verdicts, obligatory matters and recitation of Quran from Zaid bin Sabith always.

On page ***360***, it is also mentioned that the son of the uncle of Holy Prophet [PBUH], Abdullah bin Abbas held the stirrup hanging down the saddle of Zaid's side when he was about to mount it. Zaid said to

Abdullah, O son of the uncle of the Prophet [PBUH] leave it and be aside. Ibn Abbas replied, "We do likewise for our great scholars and our elders." ***P.36-37***, When Zaid died and buried, Ibn Abbās said, knowledge will go away like this, he meant when a man of knowledge dies, knowledge goes with him. The day Zaid died, Abu Huraira said, good, learned man of this nation today, has passed away, he departed sometime between 45 to 55 Hegira. He did great historical work by collecting the written Holy Quran (from various persons) on different things in one book.

Book of Bukhari, the Jame-As-Saheeh

The book is a compilation of sayings and acts of the Holy Prophet Mohammed [PBUH] which was composed by Abu Abdullah Mohammed bin Ismail bin Ibrahim bin Al Mogheera bin Bardzaih Al-Jafi. He was born in Bukhara in 194 Hegira, that is why he was popularly known as Bukhari.

His father was also a scholar of traditions. Imam ibn Hambal has collected the names of those narrators and relaters who were reliable in his book ***(Book of Seqaat V.8, P.98)*** of nine volumes and he included him in those, the father of Imam Bukhari too, because he transmitted the traditions of Holy Prophet [PBUH] from prominent great scholars like Hammād bin Zaid, Imam Malik bin Anas and he spent some time in the company of Abdullah bin Mubarak, as mentioned by Hafiz Ibn Hajar in ***Hadyus Sāri, Vol.2, P.193***. Imam Bukhari was a child when his father died and he grew up in the lap of his mother, along with his brother

Ahmed. He was inclined to learn Quran and Sunnah in his childhood. He was blessed with wonderful memory, therefore after memorizing the Holy Quran he also memorized all the books of well-known scholars who were serving the cause of Islam around his birthplace. He even went to Balkh for a short period and acquired literary guidance as much as possible from there.

When he was sixteen years old, traveled to Makka with his mother and brother Ahmed. After performing the Hajj, mother and brother returned to their home and he stayed there for his further education and to benefit from the persons highly knowledgeable of Quran and Sunnah, particularly the art of narration of the tradition of the Holy Prophet Mohammed [PHBH] which was his supreme mission.

He said, when he was eighteen years of age, he composed a book in which he gathered the judgments of the companions of the Holy Prophet [PBUH] and of their successors in different cases. Then he wrote a history book in which he mentioned genealogical tables of over ten thousand narrators of traditions of the Holy Prophet [PBUH] and reviewed their biographies also. The amazing part of it is that he wrote his history book near the grave of the Holy Prophet [PBUH] during the moon- lit nights, in about four years. The printed book in eight volumes is available in Muslim countries. He remained six years in Hijaz, mostly traveling between Makka and Madina meeting all the prominent scholars of that time.

Although by the Grace of Allah, the Almighty God, he lived in this world for a short period of sixty years but what he has done is doubtlessly unparalleled and priceless. That was the time when the

boundaries of Islamic state had expanded, to many countries and traditions of the Holy Prophet [PBUH] were fabricated to please or despise the rulers or falsify the teachings of Islam. People who defy the traditions of the Holy Prophet [PBUH] generally say that how can be those traditions authentic, written two hundred to three hundred years after the death of the Holy Prophet [PBUH], that's how they try to justify their denial which is simply a deception.

Great scholars of traditions of the Holy Prophet [PBUH] who had done diligent research on thousands of narrators and relaters of it. They sorted out the reliable and unreliable from them and wrote their names in their books, elucidating the summary of their lives and character, like Ibn Abi Hatim (Died in 327 Hegira) Hafiz Ibn Hajar (Died in 852 Hegira) and Zahbi (Died in 718 Hegira). They wrote, Imam Bukhari travelled a lot, met countless people, heard and gathered full information about them and of their forefathers with names of their tribes. He was blessed with wonderful and matchless memory. The scholars of Koofa, Basra, Baghdad tested him by mixing the names of narrators of different cities, tribes, and their forefathers. They also changed the text of many traditions, in some, by adding few unspoken words and eliminating few original spoken words.

Imam Bukhari heard them all with serenity and when requested to give his own impression. He gently in a literary manner said, the traditions and their chain of narrators are all intermixed and jumbled. Scholars who had planned to evaluate his memory looked at each other in great surprise. Then he corrected the text and the chain of narrators of each tradition. It happened in three mentioned cities at separate times,

while concluding his remarks, he said, "I know more narrators of the traditions you have referred here If you like, I can name them for you." All present at those literary occasions were extremely impressed and admired his unique and unequalled memory.

A very an important point may kindly be kept in mind about the genuineness of the narrators of the traditions that the Muslims are the only nation in the world which possess literary art of reaching of the events of past with the chain of relaters, and they have their biographical information of each relater preserved in the books which provide the opportunity to examine his reliability for researchers.

Prof. Dr. James Remarks

Prof. Dr. James Robson D.Litt, D.D of the University of Manchester, wrote in the introduction of English translation of ***Mishkat Al-Masabih P.V***, subject matter of Hadith (tradition) is very comprehensive, covering almost every topic on which guidance might be sought. This may be illustrated from a consideration of the subject covered by Bukhari in his SAHIH (Book of Bukhari) which is divided into 97 books (parts). He starts with three books (parts) at the beginning of the revelation, faith and knowledge. Next come 30 books (parts) connected with ablution, prayer, Zakat (obligatory charity), pilgrimage and fasting, most of them deal with different matters concerning prayer. This is followed by 22 books (parts) dealing with matters of business, trusteeship and in general with condition of employment and various legal matters. Then come three books on fighting for faith and dealing with subject people, followed by one on the

beginning of creation. The next four deal with the Prophet and with the fine qualities of various contemporaries of the Prophet [PBUH], including some account of the Prophet's life up to the Hegira. The next book (part) deals with the Prophet's career in Madina. Then follow two books (parts) giving commentary on passages from Quran. The next three deal with marriage, divorce and maintenance due to one's family. From here to book 95 various subjects are treated, among which are such matters as food, drink, clothing, seemly behaviour, medicine, invitation, vows, the expiation of broken vows, blood revenge, persecution, the interpretation of vision, civil strife and trail before the end of the world. Book (part) 96 stresses the importance of adhering to the Quran and the Sunna (practice of Islamic laws) and the last Book (part), which is fairly lengthy, deals with Gods unity.

Prof. James Robinson also wrote that the vast development of traditions reputed to come from the Prophet [PBUH] made it necessary to adopt certain principles regarding their criticism. For example, Bukhari, in compiling his work, said he had collected 600,000 traditions (Hafiz Ibnul Hajar reported in his book ***"Hadyus Sāri Vol.2, P.201", Bukhari*** said, I memorized one hundred thousand authentic and two hundred thousand were not authentic) and yet he included only 7275 all together in his (Book) Sahih, a total which is said to be reduced to 4000, or even 2762, when repetitions are eliminated. Abu Dawood out of five hundred thousand traditions included only 4800 in his (book) Sunan and of those he said that some were not sound. It should be understood, however, that one speaks of 6000000 traditions, for example, this does not mean that number of separate items of information. Each tradition

had two parts, the isnād (the chain of authorities through whom it is transmitted) and the matan (text). If therefore we found the same text with, say, three different isnads, that would be considered as to represent three traditions. But when one makes allowance for such consideration, it is still obvious that a vast number of traditions were discarded by reputable traditionists.

Clarification of Prof. James Robinson is excellent and sufficient but if we take it from a mathematical perspective, it would be more beneficial. Imam Bukhari memorized Quran in his childhood. When he was ten years old, he started visiting and attending the classes of famous traditionists. Six thousand and sixty-six verses of Quran he had already memorized, and books of Hafiz Abdullah bin Mubarak (181 Hegira) is part of his memory when he was in his blooming age of sixteen. He had a great passion for memorizing and collecting the traditions of the Holy Prophet [PBUH]. For forty-four years, he was travelling, listing all the famous educators of Quran and Sunnah, learned, memorized and wrote whatever he heard. Allah the Almighty had blessed him with remarkable memory. His brain was working like a computer, whatever he heard, got it printed in it, then why not traditions of Prophet [PBUH] may be in thousands, if a child of eight could memorize 6666 verses of Quran, when he grew up and gathered knowledge from wherever it was available, was really a great memorizer of thousands of traditions of Holy Prophet [PBUH] and the modern scientists worked on it and computer appeared in the world. The actual problem with modern people is that they want to judge the past with modern approach and their own

imagination, they forget that, generally people of the past were of high memory and some of them were outstanding.

By the grace of Allah Imam Bukhari in the last twenty years of his life was able to compile such a book of traditions of the Holy Prophet [PBUH], which was considered to be the most authentic, after the Quran in the Muslim world. It took him to complete the divine work in sixteen years, and he kept on meeting the prominent scholars of his time. It was compulsory, to perform an ablution and pray two supererogatory (Nafal) before writing each and every tradition of the Holy Prophet [PBUH] and wrote it at the sacred Mosque of Makka and near the grave of the Prophet [PBUH] in Madina. Out of thousands of narrators he selected eighteen hundreds of them as mentioned by Hafiz Ibnul Hajar in his book ***Hadyus Sōri Vol.2, P.1940 in Tehzibut Tehzib Vol.9, P.49*** he also reported that Bukhari wrote from one thousand or more, they were all scholars, well versed in the literary act of narration of traditions. Imam Bukhari said, "I know many of them are trustworthy, but I have left them to avoid that the book may not become lengthy."

Okaili said when Imam Bukhari completed his book, he got it checked from ***Ali Ibn Ahmadini 161-230, Yahya bin Moein (158-233), Imam Ahmed bin Hambal (164-241) and others, (P.54).*** All of them confirmed that narrators mentioned in the book are reliable and fact of every tradition is authentic. Three of them were seniors to Imam Bukhari and were blessed with ability to locate all the weak and strong points of each and every narrated tradition of the Holy Prophet [PBUH]. Modern people won't believe that Ali Ibn Almadani wrote on million traditions

in his life. That was the time when memorizers of traditions were more respected than others.

Prof. James Research

Prof. James Robson wrote on page ii, it may safely be assumed that from the very beginning Muslims were interested in what the Holy Prophet [PBUH] said and did, and that after his death when Islam spread widely, new converts would be anxious to hear about him. Those who had associated with him would be listened to eagerly as they told about him and in course of time a great amount of material became current. While this was largely conveyed by word of mouth, there is reason to believe that some men made small collections for their own use. These can hardly be called books, but nevertheless the material they contained was incorporated in later work. It's narration of Abu Saeed Al-Khadri in ***Sahih Muslim V.2, P.414***, doubtlessly the Holy Prophet [PBUH] said, do not write anything with my reference except Quran whosoever has written anything should erase it, but do relate what you hear me saying or see me doing orally, that will be harmless. Whoever spoke something falsely with my reference which I did not say, he must make a place for himself in the fire of hell.

This tradition confirms that the companions of the Holy Prophet [PBUH] used to write whatever they heard from their prophet, until they were directed to write the revelations of Allah, it was an act of precaution that revelations of Allah may not get mixed up with the tradition of his prophet. When the companions of the Prophet [PBUH] understood the

idea and were able to differentiate between the two, then they were allowed to write the traditions also.

Musnad Ahmed Hafiz Abdullah bin Mubarak. Vol.2 P.193, Abdullah bin Amr said, I used to write whatever I heard the Messenger of Allah [PBUH] said, so I would memorize it. Quraish advised me not to write it because sometimes he is in mood of anger and sometimes in a happy mood. I discontinued the writing of the traditions, but I reported this to the Messenger of Allah [PBUH]. He said, by the Who has my soul in His hand, keep on writing, whatever comes out of my mouth is nothing but truth. It is amazing what Abdullah bin Amr wrote, is preserved in print in ***Musnad Ahmed Vol.2 from P.158- 226,*** about one thousand traditions. ***Usdul Ghāba Vol.3 P.249***, Abu Huraira said, no one memorized the traditions of the Prophet [PBUH] more than me except Abdullah bin Amr bin Ans because he used to write, and I did not.

Dr. Subhi Saleh of Lebanon University wrote in his book, Uloom ul Hadith, there were seven companions of Holy Prophet [PBUH], each one of them narrated more than on thousand traditions, detail of which is like this.

- Abu Huraira 5374
- Abdullah bin Umar 2630
- Anas bin Malik 2286
- Aisha Siddeeqa 2210 (Umul Momineen)
- Abdullah bin Abbas 1660
- Jabir bin Abdullah 1540
- Abu Saeed Al Khudri 1170

There were so many others like Abdullah bin Masud (848), Moaz bin Jabal, Abud Dardaa, Abdur Rahman bin Auf, Abdullah bin Amr, Abu Zar Gifāri and Saad bin Abi Waqqas, who were reliable and verified by the experts of art of the narrations of traditions of the Holy Prophet [PBUH].

Coming back to collection of Quran; there was a gap of two hundred years between Zaid bin Sabith and Imam Bukhari, which was filled by chain of narrators; Musa bin Domaīl, Ibrahim bin Saad, Ibn Shihāb (known to be prominent Imam Zohri) and Ubaid bin As-Sabbāq, all of them were declared reliable by Ibnul Habbān in his book ***As-Sīqat*** and Hafiz Ibnul Hajar in his book Tahzeebat Tahzeeb. Great scholar Yahya bin Moeen remarked in ***Tahzeebat Tahzeeb Vol.1, P.122***, no one related so nicely about the collection of Quran as Ibrahim bin Saad did.

Most of the foremost companions of the Holy Prophet [PBUH] from Makka and Madina had developed the habit of praying the after midnight supererogatory prayer, in which they used to recite Quran according to their wish and desire. That's why they were very fond of writing and memorizing it. Few of them even collected Quran on their own initiative in the life of the Messenger of Allah [PBUH] for their own benefit, as indicated in ***Sahih Bukhari Hadith No. 5003***, Qatada said, I asked Anas bin Malik who collected the Quran during the lifetime of the Prophet [PBUH], he replied, four, all of them were from Ansaar, Ubai bin Ka´b, Muāz bin Jabal, Zaid bin Sabith and Abu Zaid.

In ***Hadith No.5004***, the name of Abu Darda is also mentioned. It confirms that the companion of the Holy Prophet [PBUH] was very keen to learn Quran, and they memorized it in his life.

According to ***Hadith No.4949***, it is narrated by Masrooq, name of Abdullah bin Masud was mentioned in presence of Abdullah bin Amr, he said, I shall forever love that man, since I heard the Holy Prophet [PBUH] saying, learn Quran from four, and these are Abdullah bin Masūd, Salim, Muāz and Ubāi bin Ka´b.

Final addition of Quran

Saudi Arab is 12th largest country in the world, and it's estimated area is 2217949 Sq kilometer, it is a great peninsula between Red sea and Persian Gulf. When the light of Islam covered that area, many tribes like Quraish, Mozar, Kinda, Khasam, Taneem, Hwazin, Asad, Bnu Kalb, Bnu Taglib, Azd, Baqeef, Bnu Huzail, Shaiba and others were settled there. Though they all spoke Arabic, their accent differed, despite that they understood each other quite well. It was for them, the Gracious Almighty Allah granted facility to recite Quran in seven different accents, but it began to be source of misunderstanding when the hearts of non-Arabs illuminated with the light of Islam. Prominent companion of the Holy Prophet [PBUH] Huzaifa bin Yamān observed it and reported it to Caliph Usman (R.A).

It is narrated in ***Bukhari Hadith No.4987*** with the chain of Musa, Ibrahim, Abnul Shihab and Ans bin Malik that Huzaifa bin Yamān came to Usman (R.A) at the time when people of Syria and Iraq were waging war to conquer Armenia and Azerbaijan, he was afraid of difference in the recitation of Quran while he was also taking part in the battle with them.

- Huzaifa said to Usman (R.A), O the chief of the believers! Save this nation before they differ about the book (Quran) as Jews and Christian did before.
- Usman (R.A) sent a message to Hafsa (Umul Momineen) to send us the manuscript of the Quran, so we compile the Quranic material in perfect copies, and we will return the same to you.
- Hafsa sent it to Usman (R.A), he then ordered Zaīd bin Sabith, Abdullah bin Zubair, Saeed bin Al-Ans and Abdur Rahman bin Harith bin Hishām to rewrite it in perfect copies.
- Usman (R.A) said to three Quraish men, in case you disagree with Zaid bin Sabith on any point in the Quran, then write it in the dialect of Quraish because it was revealed in their tongue and they did so. When they had written many copies then Usman returned the original manuscript to Hafsa.

Usman (R.A) sent to every Muslim province one copy of what they had copied and ordered that all other Quranic material, whether written in the fragmentary manuscript or whole copies, be burnt.

Hafiz Ibnul Hajar wrote in his great book ***Fathul Bari V.9, P.18,*** whatever Usman (R.A) did, it was after consulting his companions then he quoted Ibn Abi Dawood with the chain of reliable narrators from Suwaidi bin Ghafla, who reported that Ali (R.A) said, do not say anything bad about Usman (R.A), but say good. By God, he did not do what he has done but with the approval of our distinguished Assembly. When we got together, he said, “What do you say about this type of recitation of Quran which has been reported to me.” Someone of them says, my recitation is better than yours and your recitation may be

infidelity. We asked what do you suggest, he replied, in my opinion we should get them all to agree on the recitation of one book (Quran), then there won't be any grouping or difference. We all said what you have visualized is excellent.

Hafiz Ibnul Hijar also related that during the Caliphate of Muawiya, Marwān was the governor of Madina. He asked Umal Momineen Hafza for those manuscripts of Quran from which the final addition of Quran was copied, she flatly refused.

Salim son of Abdullah bin Umar said, when Hafsa died in **41** or **45** Hegira, Marwān firmly conveyed to Abdullah that those manuscripts must be handed over to him without fail, Abdullah sent those to him. Marwān ordered those be burnt, then he explained to Abdullah, with the passage of long-time sceptic or suspicions from the people could have raised objection that they are fake or tempered.

The manuscripts Marwān destroyed were not in the shape of a book, though they were written by Zaid bin Sabith, but what he copied became the book of one eternal recitation and it was the real original revelation, approved by the distinguished assembly of the companions of the Holy Prophet [PBUH] By the Grace of Almighty Allah till today. More than fourteen hundred years have gone by, but the same recitation is intact, not a single word or a sign of any vowel has been changed. He proclaimed at the time of revealing it, We revealed it, and We will guard it.

It is quite interesting and amazing to know that all the earlier famous writers of Quranic exegesis were well familiar with the six

eliminated recitations and they mentioned from those where they deemed them useful, in their commentary books.

Meaning of Islam

According to ***Webster's dictionary P.776*** it means submission to God's will, Salama, to be resigned.

- The Moslem religion, monotheistic religion whose deity is called Allah and whose chief Prophet and founder is Mohammad [PBUH]
- Muslims collectively,
- All the land in which Muslim religion predominates.

Islamic (islam'ik, is-lamik, iz-lam'ik) adj-of Islam, Moslem, for further elucidation, it is written on ***P.96***, Mus,lem, Mus-lim (Muz-lim) n. Adj Moslem.

Compilers of Webster seem to be unfamiliar with the Arabic language and its grammatical technical terms and signs of its vowels. Word Moslem is highly wrong to use for any Muslim because it means tyrant, a person whose heart is devoid of mercy, justice is unknown to him, cruelty is his happiness.

Mohammad [PBUH] was the only last Prophet and there was none other than him. Prophethood was finally concluded on him, as mentioned in ***Surah Ahzab 33***, Mohammad [PBUH] is not the father of any of your men, but a Messenger of Allah [PBUH] and the seal of the Prophet and Allah is the knower of everything. Hence the word chief is unnecessarily added in the dictionary. Abu Bakr (R.A) the first Caliph

proved it by fighting a most important battle against Musailma, the liar who claimed to be prophet after Mohammad [PBUH] and defeated him forcefully.

It is extremely misguiding to say or convey that Mohammad [PBUH] founded Islam, whereas the Almighty God himself is the founder of Islam. When He commanded the first man, saying, of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shall not eat of it; for in the day that thou eatest there of thou shalt surely die, ***(Genesis 11-16)***. Islam is actually, a moral law, it differentiates between good and bad. Those who submit themselves to the will of their creator are blessed and rewarded and those who disobey and annoy their God are punished. Adam and his wife did not comply with the command of their creator, therefore they were pushed out of the garden of Eden unto the ground, God said to Adam, for out of it was thou taken for dust thou art and unto dust shalt than return, (Genesis 19-3, part of it), that was the commencement of Islam, the law of submission and its implication.

Allah spoke directly and indirectly through Quran

Though Quran is written but its style is like a speaker talking to its listeners and it is doubtlessly revealed by Almighty God, who addresses most by himself to whom he wanted to address, for example in second Surah of Quran, He said, O mankind! Worship your lord who has created you and those before you haply you may become God-fearing, ***Verse.21, Al-Baqarah***. Addressing the believers, He said,

"O you who believes seek help in patience and prayer, surely Allah is with the patient" ***Verse.153, Al-Baqarah***. Who did not believe in Islam and opposed it with their full worldly power, Almighty informed them directly, O who disbelieve! Do not excuse yourself today (at the end of the world) you are only being requited for what you have been working. ***(Verse.7, Tahrim.66).***

Even the wives of the Holy Prophet [PBUH] were advised by God himself, When He said, O wives of Prophet! You are not like any others of woman if you are God-fearing. So do not be soft in speech, lest in whose heart is disease, should be moved with desire, but make an honorable speech. ***Surah Al-Ahzab 33-32***

It's address to the people of whole world when Allah (God) the Almighty said, O you mankind! Fear Allah Who created you of a single soul; And He created you from it its mate; and out of the twain He spread abroad manifold man and woman. And fear Allah by whom you demand your mutual (rights) and (reverences) the wombs (that bore you) for God. Without any doubt God is ever watching over you. ***(Verse.1, Surah An Nisa-4)***For further guidance Allah said, O Mankind! Verily We have created you of a male and female, and We have made you nations and tribes that you might know one and other, Verily the noblest of you with Allah is the most pious of you, Verily Allah is Knowing, Wise.

Formation of child in mother's womb

The topic reaches its climax when Quranic details of birth of a child are elucidated by Allah Himself; He said,

assuredly We created man out of an extract of clay. Thereafter We made him a sperm in a safe receptacle. Thereafter We made the sperm a clot; Then We made the clot a lump of flesh, Then We made the flesh bones, Then We clothed the bones with flesh, thereafter We brought him forth as another creature; Blest be, then Allah is best of Creators. Then thereafter you are sure to die. Then Verily on the day of judgment you shall be raised up. ***(Verses.12-16, Surah Al-Momenun 23)***

It was superb, magnificent guidance for future doctors of the world. If you read Quran go through the Books of Ahadiths with the approach of research, you will be surprised to know that the base of all the modern achievement is Islamic.

Karen Armstrong's verification

Karem Armstrong very rightly wrote in her, ***"The Bible biography" 131***, while some Europeans were fighting Muslims in the near East, others were studying with Muslim scholars in Spain, who helped them to recover much of the culture they had lost during the dark ages. In the Muslim kingdom of Al-Andalus, western scholars discovered the medicine, mathematics and sciences of classical Greece that had been preserved and developed in the Islamic world.

Creation of first man according to Quran

It's an address to Holy Prophet [PBUH], recall when thy Lord said to the angels; I am about to create a human being from clay; when I have created him and breathed into him of my spirit, fall

down before him to prostrate. The angels fell to prostrate; all of them, not so Iblis (Satan). He grew stiff-necked became of infidels. Allah said, O Iblis, what does prevent you from prostrating thyself before what I have created with my both hands? Hast thou been stiff-necked or art thou of the exalted ones.

Iblis replied, "I am better than he; me thou hast created of fire and him thou hast created of clay". Allah said, "get thee forth here from, verily thou art driven away, and Verily my curse shall be on thee till the day of Requital".

Iblis said, "Lord! Respite me till the day whereon they are raised up." Allah said, verily thou art of those respited, till the day of the time appointed.

Iblis said, by thy Majesty, then I shall surely subdue them all, save thy sincere bondmen among them. Allah said, the truth is, and it is the truth I always say that I shall fill hell with thee and such of them as shall follow thee, altogether. ***(Surah Sād Verses 71 to 85).***

This passage of Quran is a great source of guidance to the whole community of mankind, whosoever will demonstrate his arrogance or superiority over others and instead of repentance on his false action and be proud of it, surely, he or she is follower of Iblis, (the Satan), whose mission is to take the whole of the mankind to hell.

It is important to know that the name of Adam is mentioned twenty-five times in Quran with his different episodes, in different Surahs of it, different styles with different words, that's the beauty of it. For example, clay is a noun, but it has been decorated with variety of adjectives, extract of clay, ringing clay, sounding clay and mud when

water is mixed in it. It is also an indication that the created man can be altered to any direction good or bad. He who created him with his own hands commanded him not to eat fruit of tree of good and bad, but the created man did not obey and was pushed out of Garden.

Story of Adam again which is the part of ***Surah Baqarah 2, Verse:***

30. Revealed to Mohammed [PBUH]. And recall when thy Lord said to the angels, Surely, I am going to place a vicegerent on the earth. They said, will thou place therein one who will act corruptly therein and shed blood, while we hollow thy praise and glorify Thee. Allah said, "I know what you do not know."

- **31**. And he taught Adam the names; all of them, then He set them before the angels, and said, declare to me the name of those, if you are truthful.
- **32**. They said, "Glory to thee of knowledge, we have none, save what thou hast taught us; in truth it is thou who act perfect in knowledge and wisdom."
- **33**. Allah said, O Adam declare thou to them, the names of those objects, He said; did I not tell you, surely, I know the hidden in the heavens and the earth and know what you disclose and what you have been concealing.
- **34**. And recall when we said to the angels, prostrate yourselves before Adam, and they prostrated themselves, but not Iblis, he refused and was stiff-necked and became one of the disbelievers.
- **35**. And we said to Adam! Dwell thou and thy spouse in the Garden and eat both of you plentifully thereof as you desire, but

do not approach, both of you yonder tree lest you become of the transgressors.

- **36.** The Satan caused the twain to slip therefrom and drove forth the twain from what they were in. And We said, get you all down, each of you as enemy of each and on the earth will be an abode for you and enjoyment for a time.
- **37**. Then Adam learnt certain words from his Lord, and he relented towards Him. Surely it is He who is the relenting, merciful.
- **38**. We said, "get down all of you, and if there comes to your guidance from Me, then who follows my guidance no fear shall come on them, nor shall they grieve."
- **39**. And those who disbelieve and belie our signs, they shall be inmates of the fire; therein they shall abode.

Another story in Surah TaHa-20

And another Quranic story of Adam, was told by Allah to his prophet Mohammad [PBUH];

- **116**. Recall when we said to angels sack obeisance to Adam. They sought obeisance except Iblis; he refused.
- **117**. Then We said Adam! Verily he is an enemy to thee and your spouse, so let him not expel you twain from the Garden, lest then be distress.
- **118**. It is for thee that thou shall not hunger here nor go naked.

- **119**. Nor that thou shall thirst here, not shall suffer from the Sun.
- **120**. Then did Satan whisper to him and said, O Adam shall I direct you to a tree of eternity and a dominion that ages not.
- **121**. Then the twain ate of that tree; so, they beheld their nakedness and took to stitching upon themselves with leaves of the Garden. Thus did Adam disobeyed his Lord and erred.
- **122**. Thereafter his Lord accepted him and relented towards him and guided him.
- **123**. Allah said; get down you twain here from together. Some of you are enemy to some others. Then if there come to you guidance from Me; whoever follows My guidance, shall neither go astray nor be distressed.
- **124**. And whoever turns away from my guidance, verily for him will be a shrunken livelihood and we shall raise him up sightless on the day of judgment.
- **125**. And he will say; Lord! Why has thou raised me sightless whereas I have been able to see.
- **126**. Allah will say; in a like way did our signs come to thee and then ignores them, so thou too shall be ignored.
- **116-127**. We thus requite him who transgresses and does not believe in the signs of the Lord; and surely the torment of the hereafter is most severe and most lasting.

Who was Iblis the Satan

Allah himself revealed, behold! We said to the angels; "bow down to Adam;" they bowed down except Iblis. He was of the Jinns, and he did not care for the command of his Lord. Will ye thou take him and his progeny as protectors, rather than Me? And they are enemies to you. Evil would be the exchange for the wrong-doers ***Surah Al-Ka´f 18-50.***

It is narrated in Sahi Muslim, Kitabul Az-Zohar chapter Aa Hadith ul Mutafareqa, by Ummil Momeneen Aaisha Siddeeqa; Messenger of Allah [PBUH] said; angels were created of spiritual light and Jinns were created of the flame of fire while the man was created as described to you. Imam Abu Jafar Mohammad bin Jareer ***At Tabri (225-310 H)***. A famous scholar, in his great exegesis of Quran (which is in thirteen volumes), in volume one ***(P.222-240)*** and in volume eight ***Surah Ka´f P.259*** with different chains of narrators, number of narrations from Abdullah bin Abbas he recorded about Iblis but briefly said; before his disobedience of the Lord, his name was Azazil and was one of the inhabitants of the Earth and was more diligent in worship of the Lord than angels and in knowledge was also ahead of them. Name of his tribe was Jamua, which means normally men and women cannot see them. [part of it is a ***Verse 27 of Surah Aa´rõf-7***, Doubtlessly he (Satan) and his tribe watch you from a position where you cannot see them.) They were also given the power to form themselves into any shape according to their desire. They were also free to influence minds of mankind and adorn their bad deeds to them, so he may be successful in his horrible

mission as he said. In another narration of Ibn Abbas his name was Haris, The Lord called him Iblis, which indicates that there is no hope for him for God's forgiveness. Likewise, Satan means, anyone may be human being or animal, who will follow Iblis and disobey his creator and reject his guidance, is a Satan. It is the second name of Iblis, as used in Quran and his followers.

A vital point of contemplation

Satan as Iblis has been mentioned in Quran eleven times, out of which only once he was source of misguiding the people of SABĀ.

Allah revealed in Surah Sabō-34, Verse:

- **20**. And assuredly Iblis found his conjecture regarding them true, and they followed him, all save a party of the believers.
- **21**. And he had no authority over them except that we would know the one who believes in the Hereafter from him and who is in doubt concerning it; and thy Lord is a warden over everything.

Other ten are concerned about his disobedience of his creator, the Almighty Allah. Actually due to extraordinary praise and worship of Allah, he was elevated to the company of the angels who were created of spiritual light, where as his base of creation was fire. He was also given responsibility to look after some affairs of the earth. Arrogance overpowered his insight, and he thought in his mind, he was superior to

those who are in heavens and earth. No one except God knew it. Hence Allah exposed and cursed him till the end of the world and eventually his final abode will be fire of hell and its torments.

The verb of word Iblis is, Ablaas, means hopelessness to be forgiven by the God. Allah repeated this eleven times along with his second name Satan, sixty-eight times as singular and seventeen times as plural, because he was rebellious. He did not realize that prostration before Adam was the command of Allah, Adam's and his creator. It was not the command or wish of Adam, this simple point he could not comprehend, and his vanity got him disgraced, cursed and symbolic of hatred. The worse part of this story is, he did not implore to his Lord for forgiveness as Adam did but persisted on his stand firmly and humbly begged for a long life till the end of the world. When request was granted, he openly declared (the quotation is from ***Surah Sa´d). Verse:***

82. He Iblis said, by the Majesty, then I shall surely subdue them all.
83. Save thy sincere bondmen among them.
84. Allah said, "The truth is, and it is the truth I always say. that I shall fill hell with thee and such of them as shall follow thee, all together.

According to ***Surah Al-Hijar***, Verse:

39. He (Iblis) said; Lord! Because their hast led me to err, I will surely make things alluring to them on the earth and I will surely seduce them all. ***In Surah A´rōf-7*** his plan is little more expanded: he (Iblis) said, Verse:

- **16**. because thou hast seduce me: I will best for them thy straight path

- **17**. then surely, I will come before them and from behind them and from their right and from their left and then shall not find most of them thankful.
- **18**. Allah said, go thou forth from hence scorned, driven away; whoever will follow thee, thou surely, I will fill hell with you all.

Allah is compassionate and the most merciful

A pleasing tradition is narrated in ***Musnad Ahmed Vol.3, P.29,41,74***. Abu Saeed al Khudri said; he heard the Messenger of Allah [PBUH] saying; When Iblis said to his creator the Almighty God, Exalted and Magnified (be his name), by thy honour and splendor, I shall keep on seducing all the time progeny of Adam as long as their souls be in their bodies. Allah said to him, by My honour and exaltation, I shall keep on forgiving them as long as they seek My forgiveness. Though Iblis Satan was cursed and scorned but was still living along with Adam and Eve in paradise because Allah wanted to test Adam and Eve and through him.

Allah had vividly warned both of them that Iblis is your open enemy, so do not let him expel you from the paradise, you may be then distressed, as mentioned in ***Surah TAHA-20 Verse:117.***

According to

Surah Al A´raf-7, Verse:

- **20**. Satan approached the twain and whispered ill to discover to them what lay hidden from them of their shame, and said, your

Lord; did not forbid you Yonder tree but lest you should become angels or become of the immortals.

- **21**. And he swore to them both; I am of your sincere advisor.
- **22**. So by deceit he brought about their fall; when they tasted of the tree, their shame became manifest to them, and they began to cover themselves with the leaves of the paradise and their Lord called out to them, did I not forbid you Yonder tree and did I not tell you Satan is an avowed enemy unto you.
- **23**. The twain said, O our Lord! We have wronged our own souls; if thou forgive us not and bestow not upon us thy mercy we shall certainly be lost.

Verse of Surah Baqara-2, Verse:

- **37.** Then Adam learnt from his Lord's words of inspiration, and He relented towards him. Surely it is He who is relenting merciful.
- Acme of hopefulness is the verse of ***Surah Az-Zumar-39:***
- **53.** And it's an order to Mohammad [PBUH], Say them, my bondsmen who have committed extra vengeance against themselves despair not of the mercy of Allah; verily Allah will forgive the sins altogether. Verily He is forgiving, The Merciful.
- **54.** (Sinners are advised) And turn to your Lord in repentance and bow to his will before the penalty comes on you, after that ye shall not be helped.
- **55.** And follow the best of what has sent down to you from your Lord before there comes to you the torment of a sudden, while you perceive not.

After forgiving Adam and his wife they were sent down to Earth, because Adam was created to be vicegerent upon it as mentioned in

Surah Baqara-2.

In Surah A´rāf-7 Allah said, Verse:24

- Get you down, one of you an enemy to another, and for you there shall be on the Earth a dwelling and provision for a time.

Reality of Jinns: (Jiniyyuz-Jinaan-Jinnaan)

We know as much of Allah as revealed in Quran and his Messenger had informed his companions which is preserved in the books of Ahadiths. Allah knows the best where they reside what they eat but they are not like angels who are part of heavens. Jinns are creatures of Earth like mankind but not visible to them. Out of one hundred and fourteen Surahs (parts) one is called ***Surah Jinn-72***, which was revealed to Holy Prophet [PBUH] in Makka before his migration to Madina. It was an order, say thou; it has been revealed to me that a company of jinn listened and said:

Verses:

1. Verily, we have listened to a wondrous recitation.
2. Guiding to rectitude, so we have believed in it, and we shall not by any means associate anyone with our Lord.
3. And He (exalted be the majesty of our Lord) has taken neither a wife nor a son.

4. Indeed, there were some foolish ones among us who used to utter extravagant lies against God.

5. And verily we believed that Neith man or jinn could ever forge a lie against Allah.

6. And doubtlessly persons among mankind have been seeking refuge with persons of the jinn, so they increased them in evilness.

7. And certainly, they imagined as you imagined that Allah will not raise anyone.

8. And we sought to reach the heaven (for any secret) but we found it filled with a strong guard and darting meteors.

9. We really used to sit there in hidden places to steal a hearing; but any who listens now will find a flaming fire watching him in ambush.

10. And we do not know whether evil is intended to those on Earth, or whether their Lord intends to guide them to right conduct.

11. And of us there are some righteous and of us are some otherwise, we have been following very diverse paths.

12. And we that we cannot frustrate Allah in the earth, nor can we elude him by flight.

13. And when we heard the message of guidance, we believe in it, and whoso believes in his Lord, he shall for neither diminution nor wrong.

14. And of us some are Muslims, and some are deviators, thus whoso has embraced Islam, such have endeavored after a path of rectitude.

15. And as to the deviators, they shall be firewood for hell.

16. And had they kept to the right path, surely, we would have watered them with plentiful rains.

17. That we might try them thereby, and who turns aside from the remembrance of his Lord, him he shall thrust into a vehement torment.

18. And the places of worship are for God (alone) so invoke not anyone along with God.

Allah provided some more information to his Messenger in ***Surah Ahqāf-46 when He said to him, Verse:***

- **29**. And recall when He sent towards thee a company of Jinns listening to Quran. So, when they came in the presence thereof, they said; give ears, then when it was ended, did returned back to their people as Warners.
- **30**. They said, O our people, verily we have hearkened to a book sent down after Musa [PBUH] confirming what was before it, guiding to the truth and a straight path.
- **31**. O our people answer Allah's summoners and believe in him. He shall forgive you your sins and shall shield you from any afflictive chastisement.
- **32**. And whoso does not answer Allah's summoner he cannot frustrate his vengeance in the Earth, and there will be no patrons for him, beside him. Those are in manifest, error.

To elucidate this miraculous happening Imam Bukhari has related from Ibn Abbas in ***Kitab ul Tafsir (Hadith 4921)*** The Messenger of Allah [PBUH] went out along with the group of his companions towards "Ukaz" market. At that time something intervened between the devils, and the news of the heaven and flame of fire were sent down upon them, so the devils returned.

Their fellow devils said, what is wrong with you! they replied, something has intervened between us and the news of the heaven, and the meteors have been shot at us. Their fellow devils said, nothing has intervened between you and the news of the heaven, but an important event has happened, therefore go across the earth its east and west and try to find out what has happened. So, they set out and traversed the east and west of the earth, looking for the cause which intervened between them and the news of the heaven. Those of the devils who went to the "Tihama" towards the Messenger of Allah [PBUH], found him at "Nakhla" (a place between Makka and Taif) while he was on his way to "Ukaz market" and was leading his companions in the Fajar (early morning prayer).

When they heard the Holy Quran (being recited by the Messenger of Allah [PBUH]) they said to each other we have listened to it, and this is the thing which has intervened between you and the news of the heaven.

Then they returned to their people and said, O our people! We have really heard of wonderful recitation of Quran. It provides guidance to rectitude, and we have believed therein. We shall not join in worship anybody with our Lord; and Allah Exalted and Magnified be his name

revealed to his Prophet ***(Surah Jinn),*** say; it has been revealed to me that a group of Jinns listened (to the Quran). The statement of the Jinns was revealed to him.

God has provided us with the guidance about Jinns through Quran and Sunnah that they are also a nation living upon the earth along with mankind; but they have their own system of life unknown to human beings, except the angelic speed of travel, they reach their desired or required places instantly, and Iblis (Satan) is their chief. In their nation some are righteous, and some are bad, they shall be treated at the end of the world according to their deeds.

In Surah Zariaat-51, Verse 55:

God said; "And I have not created Jinn and Mankind but that they should worship me".

Allah has vividly proclaimed in

Surah Jinn-72, Verse 117.

"We might try them thereby and who turn aside from the remembrance of his Lord. He shall thrust him into a vehement torment."

Firm faith of Ayyub (JOB) and his matchless patience

Inspite of explicit warning of God Satan the Jinn not only himself disobeyed his Lord but declared openly in front of him that he will subdue Adam and his progeny, accept few of your sincere bondmen.

According to the story of Ayyub related in

Old Testament as the book of job, chapter one, verse:

6. Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them, (here it is not elucidated who were the sons, men or angels).

7. And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, from going to and fro in the earth and walking up and down in it.

8. And the lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth. A perfect and an upright man. One that fearth God and escheweth evil.

9. Then Satan answered the Lord and said, doth Job fear God for not.

10. Hast not thou made on hedge about him, and about his house, and about all that he hath on every side; thou hast blessed the work of his hands, and his substance is increased in the land.

11. But put forth thine hand now and touch all that he hath, and he will curse thee to thy face.

12. And the Lord said unto Satan, behold all that he hath is in thy power; only upon himself put not forth thine hand. So, Satan went from the presence of the Lord.

And in the next seven verses it is mentioned that Job lost his asses, sheep, camels and even his sons and daughters in a short time.

20. (When Job informed) arose and rent his mentle and shaved his head and fell down on the ground and worshipped.

21. And said, naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; bless be the name of the Lord.

22. In all this Job sinned not, nor charged God foolishly.

Despite great loss and misery, Ayyub stood fast and proved that he was sincere and faithful to his Lord. Satan planned another horrible move. It's the ***first verse of chapter 2***:

1. Again, there was a day when the sons of God to present themselves before the Lord (who were sons of God is again vague) and Satan came also among them to present himself before the Lord.

2. And the Lord said unto Satan, from whence comest thou? And Satan answered the Lord, and said, from going, to and fro in the earth, and from walking up and down in it.

3. and the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that fearth God and escheweth evil; and still he holdeth fast his integrity although thou moved against him to destroy him without cause.

4. And Satan answered the Lord and said, skin for skin, Yea, all that the man hath will he give for his life.

5. But forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face.

6. And the lord said unto Satan, behold, he is in thy hand, but save his life.

7. So went Satan forth from the presence of the Lord and smote Job with sore boil from the sole of his foot into his crown.

8. And he took him a potsherd to scrape himself withal and he sat down among ashes.

9. Then said his wife unto him, Dost thou still retain thine integrity; curse God and die.

10. But said unto her thou speakest as one of the foolish women speakest. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips,

Far away living Job's three friends, when they heard about his evil illness, they came to console him. But during their long conversation with him, they tried their best to convince him that the illness was due to some sort of sin committed by him and his sons. They were El′-i-Phaz the Teman-ite, Bidad the Shu′-hite and the Na′-a-math-ite, and the fourth one E-li′-hu the son of Bar′-a-ehel, The Bu'zite also demonstrated power of his knowledge and wisdom.

The story of Ayūb is described in Old Testament in forty-two chapters and in the last six verses, it is mentioned that, so the Lord blessed the later end of Job more than his beginning; for he had fourteen thousand sheep, and six camels, and one thousand yoke of oxen, and one thousand she asses.

He also had seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job and their father give them inheritance among their brethren, and Job lived one hundred and forty years.

Quranic version of Ayub (Job) [PBUH]

Ayub (Job) is twice mentioned with other Prophets of Israel in ***Surah Nisa-4*** and ***Surah An´am-6***, Allah (God) Almighty informed His Messenger Mohammad [PBUH], Surely we have revealed to thee, as We revealed to Noah and the Prophets after him, and as we revealed to Abraham, Ismail, Isaac, Jacob and the tribes, to Jesus, Job, Jonah, Aaron and Soloman, and David. We gave the Psalms. ***(Zaboor)***, ***(163 An Nisa).***

In Surah Al An´am-6: Allah said: Verse

84. that was the argument which We gave to Ibraham against his people, We raise in degrees whom We please. Verily thy Lord is Wise Knowing.

85. And We bestowed upon him is Isaac and Jacob; each one We guided. And before him We guided Noah and of his progeny David, Solomon, Job, Joseph, Moses and Arun, And thus we reward those who do good.

86. And Zakariya and John, Jesus and Elias each one was of the righteous.

But in ***Surah Al Ambiya-21***, revealed separately, and as to Ayub (Job)

83. recall when he cried to his Lord; verily affliction has touched me, and thou art the most Merciful of the Merciful.

84. So, we answered him, and we removed from him what was with him of the affliction, and we gave restoration to him his

household and along with them the like thereof as a mercy from Us and a remembrance to the devotee.

Mohammad the Messenger of Allah [PBUH] is ordered in

Surah Sa´ad-38. Verse:

41. And remember thou our bondman Ayub (Job) when he cried to his Lord verily Satan has touched me with affliction and suffering.

42. Stamp thou ground with thy foot, yonder is the water, to wash in, cool, and to drink.

43. And we bestowed on him his household and along with them the like thereof out of mercy from Us, and a remembrance to men of understanding.

44. And take in thy hand a handful of twigs, and strike with it thy wife and break not thy oath. Verily we found him, patient. And excellent bondman, verily he was oft- returning (to us).

Hitting and punishing his wife is understood between ***Old Testament (C.82-V.9)*** and Quran as; when she also suggested, curse God and die, and that was the mission of Satan, and at that time, Job said: by God when I recover and get well. I will punish you, so God did not like the oath of the bondman be broken.

Ayub (Job) is described in Quran and Old Testament as symbol of incomparable peerless patience, he was tested with unbearable suffering and hardship, but he did not totter for a second and stood fast on his faith in Almighty his creator, and Satan failed completely. Hence in

Surah Baqara-2 of Quran: Verse:

153. Allah (God) has ordered the faithful believers, seek help from Allah with prayers and patience, Surely Allah is with the patients.

Jesus [PBUH] and the temptation of Satan

Saint Luke related in ***chapter 4 of his Gospel***, and Jesus being full of the holy Ghost returned from Jordan and was led by the spirit into the wilderness.

Being forty days tempted of the devil. And in those days, he did not eat nothing and when they were ended, he afterward hungered.

And the devil said unto him, if thou be the son of God, command this stone that it be made bread.

And Jesus answered him saying it is written that man shall not live by bread alone, but by every word of God. And the devil, taking him up into a high mountain; showed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, all this power will I give thee; And the glory of them; for that is delivered unto me, and to whensoever I will I give it. If thou therefore will workshop me, all shall be thine.

And Jesus answered and said unto him, get thee behind me, Satan; for it is written. Thou shall worship the Lord thy God, and him only thou shall serve. And he brought him to Jerusalem and set him on a pinnacle of the temple, and said unto him, if thou be the son of God, cast thyself down from hence.

For it is written, He shall give his angels charge over thee.

And in their hands, they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, it is said, thou shall not tempt the Lord thy God. And when the devil had ended all the temptations, he departed from him for a season.

Saint Matthew also mentioned the same passage in chapter 4 of his Gospel and related in Verse 10, then saith Jesus unto him, get thee hence, Satan for it is written, thou shalt worship the Lord thy God and him only shalt thou serve.

This basic principle of all the prophets sent by God is without any doubt also supported by Saint Mark in ***chapter 12 of his Gospel***, as when Jesus was asked, which is the first commandment of all;

> **29.** And Jesus answered him, the first of all the commandments is, hear O Israel, the Lord our God is one Lord.
>
> **30**. And thou shalt love thy Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength, this is the first commandment.

And the second is like, namely this, thou shalt love thy neighbour as thyself. There is non other commandment greater than these. And the scribe said unto him, well, Master, thou hast said the truth; For there is one God, and there is none other but He.

Quranic version of Zakariyya, Maryam (Mary) and Jesus [PBUH]

In ***Surah Aal Imrān-3*** Allah the God revealed to his last Prophet Mohammad [PBUH]; ***Verse:***

35. Recall when the wife of Imrān said; My Lord surely, I have vowed to thee what is in my belly to be dedicated; accept thou this of me, surely thou, only thou; art the Hearer, the Knower.

36. Then, when she bore her, she said, My Lord surely, I bore a female and Allah knew best what she had born, and male is not as the female, and surely, I have named her Maryam (Mary) and I commit her and the progeny to thou for the protection from Satan the accursed.

37. Then her Lord accepted her with goodly acceptance and made her grow up with a goodly growth and he made Zakariyya take care of her. Whenever Zakariyya entered the apartment to see her, he found provision by her. He said O Maryam; Whence hast thou this? She said this is from before Allah, surely Allah provides for whom He will without stint.

38. Immediately did Zakaria pray to his Lord, my Lord! bestow on me from Thy presence, a goodly offspring, surely, thou! Only, thou art the hearer of prayers.

39. Then the angels called while he stood praying in the apartment, Surely Allah announces to thee Yahya (John) confirming the word from Allah, a leader and chaste and a prophet from among the righteous.

40. He said, My Lord! How will there be unto me a son while old age has overtaken me and my wife is barren. Allah said, so it shall be Allah does what He will.

41. He said, My Lord! Appoint to me a sign; Allah said, thy sign is that thou shall not speak to anyone for three days save by

tokens and remember thy Lord much and hollow him in the evening and morning.

The next part of the story is mentioned in ***Surah Maryam-19***, when he was blessed with Yahya (John) and Allah spoke to him.

Verse:

12. O! Yahya hold fast the book and we granted him wisdom while yet a child.

13. And tenderness from our presence and purely and he was pious.

14. And dutiful to his parents and was not a high-handed rebel.

15. And peace be to him on the day of his birth and death, and on the day he will be raised up.

For the story of Maryam, the Mary, we have to go back to ***SurahAal-Imrān-3***; the Holy Prophet Mohammad [PBUH] was told,Verse:

42. And recall when the angels said, O! Maryam surely Allah chose thee and cleansed thee and chose thee above the woman of the words.

43. O Maryam! Be devout unto thy Lord, prostrate thyself and bow down with those who bow down.

44. This is the tiding of the unseen which we reveal to thee, and thou wast not with them when they cast their reeds as to which of them should have charge of Maryam nor wast thou with them they disputed.

45. Recall when the angels said, O Maryam surely Allah announces to thee a word from him; his name shall be the Masih,

Isa son of Maryam, illustrious in this world and the hereafter, and one of those brought nigh.

46. And he will speak to mankind in the cradle and maturity and be one of the righteous.

47. She said, my Lord how will there be a son unto me while no man has touched me. Allah said, so it shall be. Allah creates what he will; when he decrees a thing, He only says to it, Be, and it becomes.

48. And He shall teach him the book and wisdom. And Taurat (Old Testament) And the Injil (New Testament).

49. And a messenger to the children of Israel with this message, surely, I have come to you with the sign from your Lord. Surely, I form for you out of clay the likeness of a bird, and then I breach in it, and a bird it becomes by Allah's leave. And I heal the blind from birth and the leper and revive the dead by Allah's leave. And I declare to you what you have eaten and what you have stored in your houses. Surely this is a sign for you if you be believers.

50. And I come confirming the Tawrāt (Old Testament) that was before me, and to allow to you some of which was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me. Surely Allah is my Lord and your Lord, so worship Him; this is the straight path.

Specific Story of Maryam (the Mary)

For further elucidation we have to take guidance from ***Surah Maryam No 19*** and kindly always keep in your mind that there is one Surah of Quran is dedicated to Virgin Mary, a great sign of Almighty Allah.

Holy Prophet Mohammad [PBUH] was ordered, Verse:

16. And mention thou in the ***Book Maryam***, when she retired from her people to a place eastward.

17. Then she took beside them a curtain, Then We sent unto her our spirit, and he appeared to her in the form of a sound human being.

18. She said, verily I take refuge with the compassionate from thee if thou art God-fearing.

19. He said, I am but an envoy of thy Lord and have come to bestow on thee a boy, faultless.

20. She said, how can there be a boy unto me whereas no human being has touched me nor have I been a harlot?

21. He said, even so! Thy Lord says, easy it is with me, and it is in order that We make him a sign to mankind, and it is a mercy from us, and it is an affair decreed.

22. Then she conceived him, and she retired with him in a place far-off.

23. Then the birth pangs drove her to the trunk of a palm-tree, she said, would that I had died before this and had become forgotten lost in oblivion.

24. Then one called from underneath her; grieve not thy Lord has placed underneath thee a rivulet.

25. And shake towards thee the trunk of the palm tree, dates will drop on thee fresh and ripe.

26. So, eat and drink thou, and cool thine eyes, and if thou seest of humans anyone say thou; verily I have vowed to the compassionate a fast, so I shall not speak to anyone to-day 26.

27. Then she brought the baby to her people carrying him. They said O Maryam thou hast brought a thing unheard of;

28. O sister of Haroon thy father was not a man of evil, nor was thy mother unchaste.

29. Then she pointed to him, they said; how can we speak to one who is in the cradle, a mere child.

30. He miraculously (the child) said, verily I am a bondman of Allah. He has given me the book and made me a Prophet.

31. And he has made me the blessed wherever I may be and enjoined on me prayer and purity as long as I am alive.

32. And dutiful to my mother and not made me high handed and unblest.

33. And peace be on me the day I was born and the day I die, and the day I am raised up.

34. Such is Isa, son of Maryam; this is the word of truth, wherein they are doubting.

35. Allah is not one to take to Himself a son. Hallowed be He! Whensoever He decrees an affair, He only say to it, be and it becomes.

36. And verily Allah is my Lord, and your Lord so worship Him, and this is a way straight.

These verses of Quran are splendid and amazing, when the elders of the temple considered her adulterous, God almighty defended the chastity of Maryam himself by providing miraculously power of speaking to newborn baby who became witness to it.

Deputation from Najrān in 9th Hijra

According to ***Al Bidaya wan Nihaya Vol.5 P.52***, ***Tafseer Ibn Al Jareer Al Tabri Vol.11, P.295.(Surah Al- Imran and Fathul Bari Vol.8 P.94)***

Najran is situated between Makka and Yemen and is a vast territory in which at the time of Mohammad [PBUH], seventy-three towns were spread, more than one hundred thousand men capable of fighting a good war were living in that area. Most of them were Christians and they had a big church there which they considered it as their Ka´ba.

When the Holy Prophet [PBUH] sent them his invitation to become Muslim, they sent sixty priests and leaders to Madina. The Holy Prophet [PBUH] accommodated them in his Mosque and allowed them to pray therein according to their own ritual.

Their Bishop named Abu Haritha was an able and learned man, he alongwith As-Sayyad and Al-Aaqib asked the Holy Prophet [PBUH] what do you say about Jesus. The Holy Prophet [PBUH] said, he is the servant of God, His apostle, His spirit and his word breathed into Virgin Mary. They did not agree with the Holy Prophet [PBUH] and said, He is the God, descended from his sovereignty, entered the womb of Mary, then came out of it and showed us his power and ability, have you ever seen a person born without a father?

Mohammad [PBUH], The Holy Prophet was questioned in his mosque at Madina, the answer came from heaven when Allah the Almighty revealed the verses of ***Surah Āl Imrān-3 to his Prophet [PBUH]:***

59. "Surely the similitude of Jesus before God is as that of Adam; He created him from dust", then said to him; Be; and He was.

60. "The truth comes from God alone; so be not of those who doubt."

What a beautiful elucidating ingrained answer to the people of Najrān, you are wondering how a virgin became mother of Jesus, whereas Adam was created without a mother and the God is omnipotent whatever He wishes, He just say, Be, and it happens.

61. (The holy Prophet [PBUH] was instructed); "if anyone disputes in this matter with thee now after full knowledge hath come to thee, say, come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves then let us earnestly pray and invoke the curse of God on those who lie".

When they heard the Verse they agreed to do so, but on the next day, they backed out and agreed to pay the Jizya (protection tax)
They were honourably sent back to their tribe.

Professor Maxime Rodinson

Author of a book "Mohammad [PBUH]", a non-Muslim (orientalist) Professor Maxime Rodinson, served in Syria during World War two and stayed for seven years in Lebanon, working as a professor in a Muslim high school and an official in the French department of Antiquities for Syria and Lebanon. During this time he travelled frequently through the Middle East. He returned to Paris in 1947 and took charge of Oriental printed books in the National Library, and from 1950 to 1951. He published ***"Moyen Orient"***, a political monthly on the Middle East. American editions of his book include, ***"Isreal and the Arabs".***

Professor wrote in his book "Mohammad [PBUH], the town of Najrān in Yemen was famous for its large and prosperous Christian community, which a century earlier had suffered persecution by the Jewish king Dhu Nuwāz. These Christians, who, together with a certain number of pagan brother Tribesmen, belonged to the tribe of Banu Al-Harith, sent an embassy to Madina, led by their Bishop, the head of their council and another important person. People were shocked and dazzled by the richness of their garments. They engaged in a theological dispute with Mohammad [PBUH], concerning the divine nature of Jesus. Mohammad [PBUH] growing weary, proposed that they should settle the matter by the old Arab method of reciprocal curses. Each side was to

curse the other and they would see whose divinity would fulfill the curse. After consulting among themselves, the Christians withdrew. They preferred to abandon religious arguments and conclude a treaty which would allow them to keep their religion. Arab historians have preserved the text of the treaty which served as model for future agreements with the "People of the Book", that is, with the Christians and Jews. The text is certainly not wholly authentic, but it may retain some of the original conditions. The community was placed under Muslim protection in return for the payment of an annual tribute of two thousand garments of a specific value. In the event of war, it was to provide thirty coats of mail, thirty camels and thirty horses. It would give boarding and lodging to the Prophet's envoys for up to a month. The people of Najrān had only to refrain from the practice of usury. In return they were indemnified against any attack on their persons, property or religion. Bishop and priest would not be removed from their sees, or monk from their monasteries. (P.271). People were shocked and dazzled by the richness of their garments. Hafiz Ibnul Qayyam on the contrary has recorded an interesting narration in his book ***Zadul Maad Vol.3, P.46;*** When the embassy of Najrān reached Madina, they took off their travelling dresses and adorned themselves with expensive garments and golden rings and approached the Holy Prophet [PBUH] and said to him, the words of salutation according to the custom of Arabs but received no reply. They waited a long time; the Holy Prophet [PBUH] did not talk to them.

They went to Usman and Abdur Rahman bin Auf both were known to them since the time of ignorance before the advent of Islam. They both used to send their trading caravans to Najrān to buy wheat,

fruit and maize from them. So, they said to them, your prophet wrote a letter to us, and we have come to him, but he did not like to talk to us. Incidentally Ali was also present there, both asked him, what do you think about this issue. Ali said, my suggestion is that they should wear their traveling dresses then go to him. Members of the embassy acted according to the suggestion of Ali (R.A). So, the Holy Prophet [PBUH] greeted them, and the discussion took place. Eventually the treaty was signed. Apparently, the narration proves that the Holy Prophet [PBUH] disliked the pomp and show or richness of garments, but the wealthy people display it always proudly whenever and wherever they get the opportunity. They forget that they are becoming source of jealousy and hatred which could be fatal to human society.

Quranic miracles of Jesus

When the great court of God will take place and every human shall be present there to listen to the final verdict about his or her achievements in worldly life. People who spend their life according to the guidance of their creator shall be rewarded beyond their imagination, not only a place in paradise but whatever they will wish, shall find there and those who lived a superb life but ignored the guidance completely shall be pushed into hell for unbearable torment.

In Surah Al-Maida-5 (Plate of food) Allah revealed, Verse:

> **109.** That is the day when Allah will gather all the messengers and say to them; how were you answered? They will say, no knowledge have we; verily thou and only thou, art the Great Knower of things hidden.

110. Then Allah will say; O Isa son of Maryam remember my favour upon thee and thy mother when I aided thee with the holy spirit, so that thou spoke to mankind in the cradle and in maturity, and when I taught thee the Book and Wisdom and Taurat and Injil, and when thou formedest out of clay as though the kindness of a bird by my command and thou breathedest into it and it became a bird by my command, and thou healedest the born blind and the leper by my command and thou bringest forth the dead by my command, and when I restrained the children of Israel from thee when thou comest to them with evidence, and those of them who disbelieved said; this is but magic manifest.

This is the succinct of most of the miracles of Jesus, scattered in four Gospels, but the only one about blessed food is mentioned with similarity in four copies and Quran has provided the missing link.

114. Isa son of Maryam (Mary), said; Allah our Lord send down to us some food from the heaven. that it may become an occasion of joy to us- the first of us and the last of us- and sign from thee, provide us thou and thou art the best of providers.

115. Allah said, surely, I am going to send it down to you, but whoever of you disbelieves afterwards, I shall torment him with the torment which I shall not to do to any of my creatures.

Why Jesus implored for heavenly food because his disciples asked for it, and the way they asked, it was not proper from the disciples, God revealed that too.

112. When the disciples said, O Isa son of Maryam can thy Lord send down to us some food from the heaven? He said, fear Allah, if you are indeed believers.

They said, we mean that we may eat of it, and we may set our hearts at rest, and we get assured that thou hast spoken to us the truth and we should be its witnesses.

Imam Ibn Jarir related in his ***Tafseer Vol.5, P.133 (Surah Al-Maida)*** from Abdullah bin Abbas, Plate of food did come down from heaven having loaves and fishes, but Wahb said; blessing was sent down in which was there and people in groups ate and left the place, it became enough for all of them.

Miracle of blessed food in Gospels

Saint Matthew in chapter 14 verse 14 to 21 related, and Jesus went forth and so a great multitude, and was moved with compassion towards them, and healed their sick.

St. Luke added and spoke unto them of the Kingdom of God. ***(Ch.9, Verse.11)***

St. Matthew continued, and when it was evening his disciples came to him, saying, this is a desert place, and the time is now past; send the multitude away; that they may go into the village and buy themselves victuals.

16. But Jesus said unto them, they need not depart give ye them to eat.

17. And they say unto him, we have here but five loaves, and two fishes.

18. He said bring them hither to me.

19. And he commanded the multitude to sit down on the grass and took the five loaves and the two fishes and looking up to heaven, and He blessed, and broke it, and gave the loaves to his disciples, and the disciples to the multitude.

St. Mark (6-41), St. Luke (9-16) also described like this but St. John wrote when he had given thanks, he distributed to disciples and the disciples to them that were set down and likewise of the fishes as much as they would (6-11).

St. Jhon is the one who narrated in ***chapter 6, verse 9,***

There is a lad here which hath five barley loaves, and two small fishes but what are they among so many.

10. And Jesus said, make the men sit down. now there was much grass in the place, so men sat down, in number about five thousand.

11. And Jesus took the loaves and when he had given thanks, he distributed to the disciples and the disciples to them that were set down and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, gather up the fragments that remain, that be lost.

13. Therefore, they gathered them together and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

St. Matthews in chapter 15 and Saint marks in chapter 8 have mentioned on another miracle, that seven loaves and few fishes were

sufficient for four thousand men. But they and St. Luke did not clarify the food came from where and how it came?

Three of them believe Jesus took five loaves and two fishes in his hands and looking up to heaven, he blessed, St. John wrote when he had given thanks, he distributed to the disciple and disciples to them. (Multitude). On both occasions disciples wanted the multitude such as five and four thousand, be sent back because the place was desert, and it was not possible to provide food to all of them. So, they said to Jesus

Ch.15, V.11,

whence should we have so much bread in the wilderness, as to fill so great a multitude, but Jesus insisted "give ye them to eat."

(Ch.14, V.16)

115. May be at that time disciples have said, O Isa (Jesus) the son of Mary, can thy Lord send down to us a table set with viands from heaven? (the question was rather derogatory devoid of faithfulness and respect) hence Jesus said in reply fear God if you have faith.

116. They said, we only wish to eat thereof and satisfy our hearts, and to know that then hast indeed told us the truth; and that we ourselves may be witnesses to the miracle.

It confirms the faith of disciples was not strong. St. John has related in V.14 of chapter 6, then those men, when they had seen the miracle that Jesus did, said; this is of a truth that Prophet that should come into the world.

Jesus before performing the miracle while looking up to heaven was in fact imploring his Lord, as mentioned in ***Surah Al-Maida-5, Verse:***

117. Said, Jesus the son of Mary, O God our Lord! Send from heaven, a table set (with viands) that there may be for us, for the first and the last of us, a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best sustainer (of our needs).

118. God said, I will send it down unto you, but any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on anyone among all the people.

St. Matthew 14-23 and St. Mark 7-46 have recorded and when he had sent the multitude away, he went up into a mountain apart to pray.

It must be of thankfulness as indicated by S.t John as he quoted in verse 11, when he had given thanks.

It is also from ***St. John Gospel Ch.6 – V.8***, one of the disciple Andrew, Simon Peter's brother said unto him (Jesus).

9. There is lad here which hath five barley loaves and two small fishes, but what are they among so many.

Who was the lad, from where he came and how Andrew knew him is untold and Jesus instantly ordered.

10. Make the men sit, now there were much grass in the place. point of contemplation here is that there was no grass in that place before, but at the time of miracle it grew even there, and it is supported by two verses of ***Matthews Gospel V-13***. When

Jesus heard of it (that John the Baptist had been beheaded). He departed thence by ship into a desert place apart ***V-15*** when it was evening his disciples came to him saying this is a desert place. So, the desert place turned into a green field from for the multitude to eat their food comfortably which came from heaven miraculously.

Disciples of Jesus

St. ***Matthew chapter 4 V.18***, And Jesus, walking by the sea of Galilee saw two brethren, Simon called Peter and his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them, follow me and I will make you fishers of men.

20. And they straight away left their nets and followed him.

21. And going on from thence, he saw other two breathen, James the son of Zeb-e-dee and John, his brother, in the ship with Zeb-e-dee their father mending their nets, and he called them.

22. And they immediately left the ship and their father and followed him.

The other eight are mentioned in chapter10 and they are V3, Philip, Bartholomew, Thomas and Matthew the publican, James the son the son of Al-Phae-us and Lab-bae-us whose sir name Thad-dae-us; Verse:

4. Simon the Cannonite, and Judas Iscariot who also betrayed him.

5.These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach saying, The kingdom of heaven at hand.

St. Mark wrote in his Gospel chapter 3 verse 14, and he ordained twelve, that they should be with him, and that he might send them forth to preach.

15. And to have power to heal sicknesses and to cast out devils.

St. Matthew started chapter 10 of his gospel, and when he had called unto his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Weakness of disciples (faith of)

Though Jesus empowered his disciples to heal all sort of sickness and cast away any devilish effect, sincerely and earnestly. But their faith was not strong enough or they did not have the ability to use the given power.

Here are the verses of ***chapter 17 of St. Matthews***:

14. And when they came to the multitude, there came to him a certain man, kneeling down to him, and saying.

15. Lord have mercy on my son for he is lunatic and sore vexed for oft times he falleth into the fire, and oft into the water.

16. And I brought him to thy disciples, and they could not cure him.

17. The Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18. And Jesus rebuked the devil, and he departed out of him; and the child was cured from the very hour.

19. Then came the disciples to Jesus apart, and said, why could not we cast him out?

20. And Jesus said, unto them, because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove; and nothing shall be impossible unto you

21. How be it this kind goeth not out but by prayers and fasting.

It was a matter of lunatic, the Reverend disciples did not pray for their Lord Jesus when he was in a high the difficult situation and needed their prayers and he asked for it for himself and for themselves, but they preferred to sleep.

St. Matthew (chapter 26) St. Mark (chapter 14-34) narrated, Verses:

37. And he took Peter and the two sons of Zeb´-e-dee, with him and began to be sorrowful and very heavy.

38. Then saith he unto them, my soul is exceeding sorrowful, even unto death; tarry ye here and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.

40. And the cometh unto the disciples, and findeth them asleep, and saidth unto Peter, what could be not watch with me one hour?

41. Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again; for their eyes were heavy.

44. And he left them and went away again, prayed the third time, saying the same words.

45. Then cometh he to his disciples and Saith unto them, sleep on now, and take your rest, behold the hour is at hand, and the son of man is betrayed into the hands of sinners.

Peter had the honour of being the first disciple of Jesus who took him with him when he went out to pray. Instead of obeying and praying for his master he slept on these occasions, knowing well that his master was going through a great agony. Sentence sleep on now and take your rest was not a blessing, On the contrary it manifested disappointment and displeasure of their master.

According to St. ***Matthew chapter 26 Verse***:

31. Then saith Jesus unto them, all ye shall be offended because of me this night; for it is written that I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

33. Peter answered and said unto him, do all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, verily I say unto thee, that this night, before the cock crow, thou shall deny me thrice.

35. Peter said unto him, though I should die with thee, yet will I not deny thee. Likewise, also said, all the disciples. (It proved to be verbal bravery).

As a simple human being I cannot imagine a disciple can sell his master for any amount of money, but it happened with Jesus the prophet sent to guide the children of Israel. St. Luke wrote in ***chapter 22*** and verse

3. then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

St. Matthew elucidated in verses 14/15/16 of chapter 26, then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time, he sought opportunity to betray him.

20. Now when the even was come, he (Jesus) sat down with the twelve.

21. And as they did eat, he said, verily I say unto you, that one of you shall betray me.

25. Then Judas, which betrayed him, answered and said, master, is it I? He (Jesus) said unto him, though hast said. (He betrayed as predicted by Jesus) verse:

3. of ***chapter 27 of Matthews gospel***, then Judas which had betrayed him, when he saw that he was condemned, repented and brought again the thirty pieces of silver to the chief priests and elders.

4. Saying I have sinned in that, I have betrayed the innocent blood, and they said, what is that to us? See thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

As far as Simon Peter is concerned, ***Saint Matthew, chapter 26 verse 69 to 75, St. Mark, chapter 14 verse 66 to 73, St. Luke, chapter 22, verse 56 to 62, and St. John, chapter 18, verse 17 to 27***, and passage is from St. Matthew's gospel.

69. Now Peter sat without in the place and a damsel came unto him, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

72. And again, he denied with an oath, I do not know the man.

73. And after a while came unto him, they that stood by, and said to Peter, surely, thou also art one of them, for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75. And Peter remembered the word of Jesus which said unto him, before the cock crew, thou shalt deny me thrice. And he went out and wept bitterly.

He was the one who assured his master, ***verse 33***, though all men shall be offended because of thee, yet will I never be offended, and ***verse 35***, though I should die with thee, yet will I not deny thee and could not keep his word.

St. John wrote in his Gospel, chapter 16, verse 28. I come forth from the father and am come into the world: again, I leave the world and go to the father.

29. His disciples said unto him, Lo, now speakest thou and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou comest forth from God. (note: Jesus used frequently word father for God).

31. Jesus answered them, do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shell leave me alone: and yet I am not alone, because the father is with me.

This passage of St. John's gospel may create an impression that the disciples did not believe before what Jesus said to them, and it happened as Jesus said to them this time.

Gospel of St. Matthew, chapter 26, versus 55,56 in that same hour said Jesus to the multitude, are ye come out as against a thief with sword and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, so that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

Hence it is explicitly proved that as long as he remained in the world, no Christian state was established, neither any gospel was written, though he was marked as the king of the Jews, and his disciples or followers did not support him as the companions of the Holy Prophet Muhammad peace be upon him did.

It may be pertinent to mention here faithfulness and loyalty of few of them and how the holy Prophet [PBUH] himself was dishonored and disgraced at different occasions by the elders of Quraish and how the poor and the slaves were punished with brutality.

Bilal's steadfastness

Its narration of ***Seerat Ibn Hisham Vol.1, P.317***. He was the slave of Omayyah bin Khalaf. When his master came to know his conversion to Islam. Used to lay him down on the sand in rays of burning sun and put a heavy stone on his chest, then Bilal was told; he would remain like this until he renounces Mohammad [PBUH] and worship Laat and Uzza. Being in such an awful condition, he firmly kept on saying One, One, he meant, God is one, equal of Him, is none, none.

While Bilal was tortured Waraka bin Naufil was going around him supporting and confirming by saying One, One, O bilal! By God, One, One. Then he turned to Ommaya from tribe of Jomoin who was torturing him, I take oath with God, if you kill him by what you are doing, I shall take him as compassionate.

House of Abi Bakr (R.A) was situated in the tribe of Jumain and one day he went to Omayyah bin Khalaf while they were torturing Bilal and said to him; don't you fear God what are you doing to Bilal; the meek

person, how long? He replied, you are the one who lead him astray, now save him from which you see him.

Abu Bakr (R.A) said, I will do it, I have a slave who is stranger and better than him and your religion mate. I will give you him in exchange for Bilal. Omayyah said; I accept this offer, he is now your slave, and Abu Bakr (R.A) gave him his slave. The moment Bilal was handed over to Abu Bakr (R.A), he emancipated him instantly.

When he migrated to Madina, he used to call the believers for the five prayers during day and night. When Umar bin Khatab (R.A) became Kaliph, he went to Damascus and died there in 20th Hegira and buried at Bab-e-Sagheer, incidentally I saw his grave in 1986 when I visited Damascus that Year.

Khabbab bin Arat (AMBPWU)

A Smiths and a maker of swords was one of those who became Muslims at the earliest stage of Islam, and manifested it openly in Makka, not earning the opposition of Quraish. He was a slave and was mercilessly punished for becoming the follower of the Holy Prophet [PBUH].

According to ***Usdul Ghāba Vol.2, P.115***, At ***Tabaqatul Kubra Vol.3, P.165 and kitabul Al Estiāb Vol.1, P.160***, Imam Sha´bi said; Umar bin Khattab asked Kabbab bin Arat, how he was tortured by the idolaters of Makka. He replied, “O leader of believers! You have a look at my back,” and he looked and said, I have not seen till today such a badly scarred of fire burnt back of any person. Then elucidating that horrible

happening, he said; they kindled a fire on ground and forcefully laid me down upon it. It was quenched by the blood and fat of my back.

He died in Koofa in thirty-seven Hegira, and he was the first of believers buried outside of it. Before that people of Koofa used to bury their dead dear ones close to their residence, it was done due to his will, and for that same, more graves appeared there.

When Ali (Allah may be pleased with him) return from Safeen and saw few graves out of Koofa stood by the grave of Khabab and said; God may be kind to him, embraced Islam with strong desire and eagerness, migrated willingly, lived as warrior in defense of faith, had a stroke of ill-luck to his body, whosoever do good deeds Allah shall not let go them waste. Then he turned to other graves and said, O you residents of this place, believers and Muslims! Peace be upon you, you have gone ahead of us, and we are following you and will reach you soon.

Then he implored to Almighty Allah! Forgive us and who are lying here, overlook our badness with your kindness, blessedness as far who remembered his returned to his creator and tried to have a better account of his deeds, be contended with equal reward, and pleased Allah, the God Exalted and Magnified.

Somayya the first martyr of Islam

According to ***Al Asiba Vol.8, P.114***. She was also a slave woman of Abu Huzaifa bin Al Mogheera bin Abdullah. Her master married her to his confederate Yasir. When she gave birth to their son Ammār he freed her. She was seventh of seven earlier Muslims, and she did not hide her Islam, was a brave Muslim lady. Hafiz Ibn Hajr also related that, she along with her husband and son used to be tortured by putting on them the iron chain armour and was thrown upon highly warm sand and small pieces of stone, nearby Makka, Holy Prophet [PBUH] would pass nearby them saying, be steadfast, appointed place for you is in paradise. (Amr bin Hishām) Abu Jahil came and said to her; revert to idolatry, when she refused, he with extreme callousness pushed his Lance into her and killed her. She had the honour of being the first martyr of Islam, a woman with unshakable faith. Her husband Yasir was also died due to affliction of Quraish.

This proves that the love of their God had filled their hearts and illuminated their souls. Quran and the Prophet Mohammad [PBUH] were the living miracles for them, they knew Mohammad [PBUH] from his childhood, and they believed him. Mohammad [PBUH] did not show them any miracle; he simply talked to them with reason and recited to them Quranic verses. Whosoever heard Quran with open heart, not having any chronic animosity against Islam, was convinced that it's a word of Allah, and all sort of troubles, tortures even death became meaningless to them. The beauty of Mohammed's preaching was, he never abused his enemies although they were very harsh to him, he

wished and prayed that they follow the right path of their creator, and he was an excellent example for his followers.

Firmness of the Prophet

Gradually the group of one God was expanding and when Hamza (AMPWH) also joined them, then the elders of Quraish sat together near Ka´ba and incidentally Holy Prophet [PBUH] was sitting there also not far off them. According to ***Seerat Ibn Hisham Vol.1, P.293-295, Tafseer Ibn Kathir Vol.4, P.90-91 and Tafseer Ad Dorar al Manthoor Vol.5, P.355- 359;*** the elders of Quraish decided, the most knowledgeable of them about sooth saying, sorcery, black magic and Arabic poetry, should go to him and try to persuade him to leave what he doing. All of them agreed that Utba bin Rabia was the ideal person for that difficult mission.

So, Utba went to the Holy Prophet [PBUH] and said to him; O son of my brother; thou hast a great position amongst us, being of noble descent but thou hast brought forth such serious matter which has divided our community, made one generation stupid, found faults and defects in our deities, religion and called our dead fathers infidels. Listen to me, I will purpose thee certain matters hoping that thou wilt accept one of them. If thou desirest wealth by work of thine, we will collect together so much wealth and hand it over to thee maybe if thou desirest honour we will thee our chief so that we will never decide anything except with thy wish; and if thou wishest to be a king, we will make thee king over us. Then if you agrees to this opinion which I have brought before thee.

We will do what thou desirest and we will spend our wealth in thy wish till we have none left.

When Utba had finished his talk, Mohammad (PBUH) began to recite ***Surah Ha Mim prostration No.41.***

Ha, Mim

This is a revelation from Allah, the Compassionate the Merciful. A book whereof the verses are detailed, as Arabic Qurān; for people who know.

A bearer of glad tidings and a warner, yet most of them turned aside, so that they listen not.

And they say: our hearts are under a veil from what thou callest us to, and in our ear is heaviness and there is curtain between us and thee so work thou then, we are also working.

Say thou; I am only a human being like you; only it is revealed to me that your God is but one God, so take a straight path to Him, and seek forgiveness of Him, woe be to the associators.

Who pay not the poor-rate, and they are even disbelievers of the hereafter.

Verily those who believe and righteous deeds, to them shall be a wage unceasing.

Narrated by Mohammad bin ka'b Qorazi that the messenger of God recited the Surah up to prostration and prostrated, then said to Utba; have you heard what I have recited? He replied, yes, the Holy Prophet [PBUH] said; that is my reply.

It is also narrated when the holy Prophet [PBUH] was about to recite what happened to Aad, Utba was so impressed and shook with fear

of God, he put his hand on Mohammed's [PBUH] mouth and stopped him to recite the Surah furthermore.

When the companions of Utba saw him coming back to them, some of them said to each other, his face is not the same with which he went to Mohammad [PBUH]. When he sat down, they asked him, what have you left behind? he replied confidently, By God, verily I heard a saying which I never heard in my life before (he was about 70 years of age at that time). By God; it's not a poetry nor any sort of black magic, neither a sooth saying.

O the assembly of Quraish! Obey me and leave it to me, leave him alone and his religion, get aside. By God what I have heard from him, is going to be definitely a big news. If non-Muslim Arabs kill him, you will achieve vicariously what you want without involving yourself, if he triumphs over them, then his sovereignty will be your sovereignty, and his glory will be your glory, and through him you will be the most prosperous people. But the Quraish said; By God, O Abu Waleed you have been bewitched by him. Utba said, this is my opinion and do whatever you like.

Utba was an intelligent and reasonable person, when he heard Quran, was totally impressed and captivated by its glorification. But unfortunately for worldly honour and pride he remained with Quraish and was eventually killed in battle of Badr, where as his son Abu Huzaira had the honour of being one of the earlier believers, and was the member of that group which migrated to Abyssinia. Rodinson also related this important episode in his book ***"Mohammad" P.105-106*** but after his

usual approach wrote in the end but, as we shall see, it had an element of truth in it.

Migration of Muslims to Abyssinia

According to ***Seerat Ibn Hishām Vol.1, P.321-328 and P.332-338*** Holy Prophet [PBUH] saw that the terrible torture to his followers by the Makkans was becoming unbearable , so he advised them to go to Abyssinia, the country of Negus, he is a just king; It's a land of righteousness, no one is wronged in his realm. Live there till God opens out for you a way therefrom, because the Prophet [PBUH] and his uncle were not in a position to help or defend them.

In the seventh month of the fifth year of Prophethood eleven Muslims, five of them with their wives migrated to Abyssinia as advised by their prophet and they were quite eminent in Makka, and their migration manifests that they were being molested beyond their endurance; and they were ; Usman bin Affan, Abdur Rahman bin Awf, Zubair bin Awwan, Abu Huzaifa, Musab bin Umair, Abu Salmah, Usman bin Mazun, Amr bin Rabiah, Sohail bin Baayda, Abu Sabra and Hatib bin Amr, and Jafar bin Abu Talib with his wife also joined them.

They were received warmly by Najashi (Negus), the king and his people and they lived there in peace and comfort. More Muslims managed to reach there, and the oppressors could not tolerate this and were highly disturbed and wanted them to be back in Makka at any cost. Amr bin Aas and Abdullah bin Abi Rabia were delegated the power to go to Abyssinia and talk to the king. Both were considered to be most

intelligent and eloquent of Quraish of Makka, and a lot of gifts for the king and his court men were handed over to them. When they reached Abyssinia, they disturbed those gifts before talking to the king and explained their mission to the court men.

When the ambassadors were presented to the king, after the usual ceremonies and offerings of the gifts, the ambassador said:

O king, a number of our renegaded slaves have come to thy country. They have split up the religion of their people and have not joined thy faith. They have concocted a new faith which we know not, nor doest thou. We are some of the noblest amongst them, on account of our decent and our relations, have been sent to thee that thou mayest return them to us. Our people know best how to instruct them and to teach them a good lesson.

Courtiers who had received gifts supported them and suggested to Negus that the emigrants be returned to the Makkans without hearing them, what they say about the charges of Makkans, but the king Negus refused to accept their suggestion angrily and sent for the emigrants. When they came, he asked them; what is your religion by which you have caused a split amongst your people whilst you have not joined my or any other faith?

Jafar's truthful speech in the court of Negus

Jafar stood up and replied; O king, we were an ignorant people; we used to worship idols and eat dead animals, and we committed indecencies and cut our blood relations. We trespassed on our neighbours and the strongest amongst us devoured weak.

We were in that condition when God sent to us a messenger of our own whom we knew to be noble by descent, truthful, honest and chaste. He called us to Allah (God) to declare his unity, serve him and leave all those idols or deities whom our forefathers used to worship, made of stones. He commanded us to speak the truth, pay back entrusted things, unite our relatives, treat our neighbours with goodness and restrain from forbidden things and bloodshed. He forbade us all indecencies, lies and the misappropriation of the property of the orphans and libeling of virtuous women.

He commanded us to worship Allah only and not to join anyone or anything in his worship and he commanded us to pray, give alms and observe fast. So, we believed in him, confirmed and followed what he brought to us from Allah. We worshiped Allah alone and did not associate anything in it. We accept lawful what he declared lawful and unlawful what he declared unlawful for us.

But our people Became our enemies and tortured us and caused difficulties in the way of our faith, so that we might revert to the worship of idols instead of worship of Allah, the exalted one and we should permit all the evils we used to permit.

At last, we were oppressed and tormented beyond our power of tolerance. We left our country and chose you above others and sought shelter in your neighborhood and we hope that you shall not be unjust to us.

Najashi (Negus) was so impressed that he asked Jafar to recite some of Allah's revelation and Jafar recited the opening verses of ***Surah Maryam-19***.

When the patriarch and Najashi heard those versus, they said, these words are from the same source as the words of our Lord Jesus and they wept, the beard of Najashi was moisture with his own tears.

Then Najashi ordered the Makkans spokesman, go away, By God, I will never surrender them to you.

Next day both the ambassadors went again to the court of Najashi and Amr bin Aās said to him; O Lord! they the Muslims make a serious charge against Jesus. Najashi sent for them again and they came, asked them what do you say about Jesus?

Jafar bin Abi Talib replied; we say about him what our prophet has taught us to say. He is the servant of God, His Messenger and His spirit and His word which he sent to the Virgin Mary.

Najashi stuck his hand on the earth and picked up a small piece of wood and said, what you have said about Jesus bin Mary, there is no difference even like this small piece of wood.

Muslims were permitted to live peacefully in his Kingdom and the envoys of Makkans were ordered to get out of it, all presents which they brought with them were returned, ***Seerat Ibn Hisham Vol.1, P.336***.

Due to timely support and justification for Muslim emigrants, and accepting and appreciating the reality of Quran, Najashi became an important part of Islamic history. He shall be always remembered as honest and just emperor of his time. The holy Prophet [PBUH] did not forget his kindness and favour which he bestowed on his followers and reciprocated marvelously with his funeral prayer at Madina absently. It's a narration of ***Bukhari Chapter 54, Hadith 1380 (English translation in chapter Vol.2, P.227) and Muslim Vol.1, P.309,*** the Messenger of Allah

[PBUH] offered the funeral prayer for Najashi, Jabir said; he was in second row. The second narration is from Abu Huraira, the Prophet [PBUH] informed his companions about the death of An Najashi then he went ahead (to lead the prayer) and the people lined up behind him in rows and said four Takbirs.

The third narration is also from Jabir bin Abdullah; the Prophet [PBUH] said; today a pious man from Ethiopia (An Najashi) has expired, come on to offer the funeral prayer. Jabir said, we lined up in rows and after that the Prophet [PBUH] led the prayer, and we were in rows. Jabir added, I was in the second row.

This episode provides a great guidance to Muslims, that when they are favoured by someone, then it is their moral duty to thank him properly.

It's a narration of ***Abu Dawood, kitabul-Adab P.662***, Abu Huraira reported; the Prophet (PBUH) said; who did not thank Allah, does not thank people.

According to ***Jamiyah ul Tirmazi Vol.2, P.258 and P.259*** along with these narrations are also recorded; the Prophet(phub) said; who did not thank people, did not thank Allah.

Both the narrations are related in ***Musnad Imam Ahmed bin Hambal Vol.2, P.258 and P.295*** by Abu Huraira.

Beauty of the conversion of Najashi to Islam is that he did not announce it too. When he heard Jaffar, he completely agreed to him, and when he heard the recitation of Quran, then accept the word of Allah with flowing tears, and put a seal of his faith on what Allah informed about Jesus and his mother Maryam (Mary) in his court openly with firmness.

He died as a pious Muslim in 9th Hejira, the Messenger of Allah Mohammad [PBUH] and his companions prayed for him, as related by ***Hafiz Ibn Hajar in Fathul Bari V7, P 91***, Allah may forgive and bless him.

An interesting story about Negus

This story is narrated by mother of believers, the wife of Messenger of Allah [PBUH], Ume Salama (R.A) in ***Seerat Ibn Hisham Vol.1, P339***, she said to Ibn Abdir Rahman; do you know the phrase of Najashi? "Allah did not take any bribe from me when He returned my kingdom to me. He did not obey the group of people in my case, why should I obey people in their case, the elucidation is mentioned on ***P.338***, Najashi said so when he returned the gifts of Makkans and made it clear to them, and I have no need of it and said that phrase.

Then the mother of believers related the whole story of Negus; His father was king of his people and Najashi was the only child of his father. Brother of his father had twelve sons, and they were controlling the affairs of the Abyssinia. A powerful group of Abyssinian consulted together, if we kill the father of Najashi who has no child except this young boy, and elevate his brother as our king who has twelve men from his born will inherit his Kingdom after him and the Kingdom of Abyssinia will be safe and sound for many years to come. So, they went to father of Najashi and killed him and make his brother their king.

Their system remained like that for some time and Najashi grew up being with his uncle and was prudent and intelligent of all the men who were there, and overcame the command of his uncle, and was able to gain a high position near him. When the particular group saw him

becoming important to the king, then they consulted again and said to each other, if he prevailed on the command of the king, by God, we fear immensely that the king will give him command over us. When he is appointed commander on us, he shall kill us all. He knows well that we have killed his father, hence they went to the king his uncle and said to him, either you kill this young man, or you go away from us. We are afraid of him for ourselves. The king said woe to you, sometimes back, I killed his father and today you want me to kill him! Instead of that, push him out of your country. Hence, they took him to the market of slaves and sold him for six hundred Dirhams to a man of businessmen who threw him into the ship and sailed away with him. It was evening of the same day when thundery clouds of autumn appeared on the sky and his uncle went out hoping to have rain from those, a thunderbolt roared, sparkled and struck him and he was killed right on spot. Abyssinian fled to his sons, but they were useless, stupid and foolish, they were all confused and did not know what to do in that awkward situation.

In those tense and trying moments some of them said; be informed; the man worth to be your king and has the ability to handle the affairs of the government, is the one whom you have sold yesterday. If you have good wishes for Abyssinia, go and bring him back. So, the people of Abyssinia went out in search of their future king and eventually they succeeded in their quest and found Najashi, and his buyer. They forcefully took Najashi and brought him back, enthroned and adorned him with the crown of the Kingdom. The businessman to whom they have sold him, he came and claimed his money back and told them; If you don't give me back, then I by God shall report to the king. The group

who had brought him back refused to pay him the money and said, do whatever you wish, we won't give you anything. So, he came to the king and sat in front of him and said, O the king! I bought a slave in the market for six hundred dirhams. They handed over to me the slave and took the dirhams. When I was on my way, they came to me and took my slave and refused to give back my money. Najashi said to them you will certainly give back his dirhams, otherwise his slave shall extend his hand to his hand, so he may take him to a place according to his wish. The Abyssinian agreed to pay back his money.

The mother of believers said, that was the incident which Najashi quoted when he returned the gifts of Makkans, and that was the first just decision of his reign of Abyssinia.

Steadfastness of Umar's sister and Islam of Umar (R.A)

Umar bin Khattab (R.A) was a noble, honorable and eminent person among the Quraish. He knew how to read and write, whenever any negotiation was needed with any other tribe, normally he was delegated the power to do it. He was strongman with firm will, if anyone adversed or boasted against Quraish, he used to take care of him. He was blessed with great ability and agility.

When the Messenger of Allah [PBUH] started God's mission, he severely opposed it. If anyone of his tribe became Muslim and joined the group of believers, he would punish and torment him mercilessly.

God is great wise and knowest the best, He turned that man to Islam and he served it with such a faith and vigour that Islamic state became the world strongest, powerful and the dominating empire.

It's a narration of ***Seerat Ibn Hisham Vol.1, P.342***, ***Usdul Ghaba Vol.4, P.145 and Tabaqate Ibn Saad Vol.2, P.267***, sister of Umar Fatima was married to her cousin Saeed bin Zaid bin Amr bin Naufil, and she professed Islam and her husband Saeed also joined her, but both of them were hiding it. There was another man of Umar's tribe Adi bin Ka´b, his name was Nuaim bin Abdillah who was also a Muslim but concealed his Islam. Khabab bin Arat used to visit Fatima and her husband to read and teach them Quran. One hot midday, Umar came out of his house with a naked sword in his hand, signs of anger were visible on his face. Incidentally Nuaim bin Abdillah met him, when he saw him in such a furious state, asked him, where are you going? O Umar (R.A): He replied, I am going to Mohammad [PBUH] who has reverted to another religion and has shattered the unity of Quraish and made its young generation stupid and fools, mocked their religion and insulted their gods, I will kill him.

Nuaim bin Abdillah said, O Umar: your soul has deceived you by God, do you think that Banu Abde Munaf will leave you to walk on the surface of earth after you have killed Mohammad [PBUH], why don't you return to your own house and put them right.

Umar (R.A) asks him, which house you are talking about; Nuaim informed him, your sister Fatima and your brother-in-law Saeed bin Zaid have embraced Islam, and they by God are following the religion of Mohammad [PBUH] take care of them first. Umar abruptly turned to

their house, when he reached, he heard a noise of recitation of a man which he could not comprehend properly. Actually, Khabab bin Arat was reading and teaching to husband and wife ***Surah Taha***. When they knew that Umar (R.A) had come, they immediately hid Khabab somewhere in the house and the written pages of Quran were also hidden by Fatima herself.

As Umar (R.A) entered the house, he inquired with show of great anger, what you were reading and listening to; when his brother-in-law tried to put him off, he got hold of him and was hard and harsh on him physically. His sister got up to come to help her husband, he even hit her hard on her head and she was wounded badly and blood coming out of it profusely, and she fell on the ground, when she saw her blood, she and her husband stood up to Umar face to face and she said to him in a loud voice enraged; Umar bin Khattabh (R.A) you want to know about us, yes, we have become Muslims and bear witness to it that there is only one God, there is none other than him and Mohammad [PBUH] is his messenger. We have full faith in Allah and his messenger. Now you do what you wanted or intended to do, go ahead, do it.

When Umar (R.A) saw steadfastness and blood of his sister repented and was ashamed of what he did. Umar (R.A) politely asked her sister; show me those pages of revealed book you were reading, I will see what has come to Mohammed, Umar (R.A) could write and read. When he said so, his sister replied, we fear, you will destroy it. But Umar (R.A) assured her he won't do that, and took an oath that he would return it, after reading it, to her.

When she heard him, hoped in her mind, he may convert to Islam; said to him; O my brother; due to your idolatry you are not chaste, not clean enough to touch these holy pages. Umar (R.A) readily without any argument or talk, had a bath. Sister handed over to him pages of Quran. It was ***Surah Taha***, when he read the opening verse of it, he said; what a beautiful saying is this, Graceful and Exalted.

When Khabbab heard these words, came out from his hiding place; and said to Umar, By God I hope Allah has selected you for the job for which His Messenger of Allah [PBUH] asked Him in his supplication last night and I heard it. The Prophet [PBUH] implored; O Allah help Islam either with Abul Hakam, Amr bin Hisham or Umar bin Khattabh (R.A), He is one to be praised, when Umar (R.A) heard Khabab, said to him, tell me where is he, I shall go to him and I also submit myself to Allah and be a Muslim.

Khabbab replied, he is in a house near Safa and his companion are with him. Umar took his sword which was still naked and reached the house and knocked on the door. One of the companions got up and opened the small window in the door and looked outside and saw Umar (R.A) with a naked sword, returned back to the Messenger of Allah [PBUH] frightened and told him, its Umar (R.A) outside with a naked sword. But Hamza bin Abdul Muttalib said; Let him come in, if he came with good intention, we would receive him generously, if he intends to do something bad, then we will kill him with his own sword.

Messenger of Allah [PBUH] said; give him permission to enter, when he came in, Messenger of Allah [PBUH] got up from his place and met him in the middle of room and held him by his clothes tight and jerked him

hard and said; how have you come here O son of Khattabh. By God, I see that you won't give up what you are doing until God send a clatterer upon you, means some sort of torment or punishment come from heaven. Umar (R.A) humbly said: O Messenger of Allah! I have come to be faithful and believe in Allah and his Messenger and whatever came from Allah. Messenger of Allah praised Allah loudly and said Allah is great. By that everyone knew in the house that Umar (R.A) has become Muslim.

Quran was written as revealed in Makka

Maxime Rodinson writing about the conversion of Umar (R.A) to Islam, mentioned in his book Mohammad [PBUH], P.117, the humble Muslim Smith Khabbab was reading a leaf of the Quran to his sister and brother-in-law when they heard Umar coming, they were panic stricken. Khabbab hid in another room while Fatima sat down cross legged and hid the leaf of Quran under her skirts. Umar (R.A) came in, demanding to know the meaning of the noise he had heard. Fatima and her husband pretended not to understand. At this, Umar (R.A) lost his temper completely; he told them what people were saying about them, and struck his sister a blow on the head. However, the sight of the book brought him to himself, and he asked her to see the leaf they were looking at before he came in, promising to give it back safely. An exclamation of wonder was forced by him as he read the words.

The important part of above passage is, the leaf of Quran, which Fatima hid and later-on Umar (R.A) saw it and read, it was ***Surah Taha-***

20 which consisted of 135 versus. It proves convincingly that Quran revealed at Makka was also written and memorized because Jafar recited ***Surah Maryam*** in the court of Negus without seeing or looking at the Quran, and ***Surah Maryam-19*** was revealed to the Messenger of Allah [PBUH] before ***Surah Taha.***

Robinson is also like other Europeans scholars, who are not prepared to accept that Quran is an authentic revelation of Allah and Mohammad [PBUH] was genuine Prophet. Throughout in his book, he relates achievements of Islam, then somehow try hard to create some sort of doubt in those to misguide the reader, which is not fair, and does not look proper and nice for a scholar to be unctuous or sarcastic to hurt the feelings of others.

Christopher Hitchens

The author of "God is not great", Christopher Hitchens was born in 1949 and died in 2011, was an atheist, wrote numerous books. In this book, heading of his one article is, the Quran is borrowed from both Jewish and Christian Myths. There are about nineteen articles in the book and before writing about Quran, he wrote about old and new testaments. He informed about himself on page 143; I have spent much of my life as a correspondent. He travelled a lot and visited many mosques and attended Friday prayers in Tehran to mosques in Damascus, Jerusalem, Doha, Istanbul and Washington D.C, and he wrote, I can attest that "the recitation" in Arabic does indeed have the apparent power to create bliss and also sage among those who hear it.

I have in my own home received Sayed Hossain Khomeni, grandson of Ayatollah and a cleric from the holy city of Oum and carefully handed him my own copy of the Quran. He kissed it, discussed it at length and with reverence, and for my instruction wrote in the back-flap the versus which he thought had disapproved of his grandfather's claim to clerical authority in this world. As well as overthrowing his grandfather's claim to take the life of Salman Rushdie. Who am I to adjudicate in such dispute? He wrote about himself, when I go to the mosque, I take off my shoes, when I go to synagogue I cover my head. I once even observed the etiquette of an ashram in India, though this was a trial to me. My parents did not try to impose any religion. I was probably fortunate in having a father who had not especially loved his strict Baptist/ Calvinist up-bringing and mother who preferred assimilation partly for my sake to the Judaism of her forbears. I know enough about all religions to know that I would always be an infidel and in all places, but my particular atheism is Protestant atheism, (it means, he had a religious trend).

He explained, I trust if you met me, you would not necessarily know that this was my view. I have probably sat up later, and longer than with any other kind. these friends often irritate me by saying that I am a "seeker", which I am not, or not in the way they think (P.11).

Mankind is born desirous of fame, so every person in his life tries his best to achieve his insatiable desire, it may be in any field of life. Theists in reality are seekers, most people of every religion and gain information to use it for their own fame. Particularly the writers, they callously hurt the feelings of religious people.

Hitchens related himself to his own story when he enraged a Christian in Washington, he wrote, I have only once, in twenty-five of after heated arguments in Washington D.C being threatened with actual violence. This was at dinner with some staffers and supporters of Clinton at White House. One of those present is then well-known democratic plotter and fundraiser, who questioned me about my most recent trip to the Middle East. He wanted my opinion as to why the Muslims were so "all fired, god-damn fundamentalist" I ran through my repertoire of explanation adding that it was often forgotten that Islam was relatively young faith, and still in the heat of its self-confidence. Not for Muslims the crisis of self-doubt that had overtaken western Christianity. I added that, for example, while there was little or no evidence for the life of Jesus, the figure of the Prophet Mohammad [PBUH] was by contrast a person in ascertainable history. The man changed colour faster than anyone I have ever seen. After shrieking that Jesus Christ had meant more to more people than I could ever imagine, and that I was disgusting beyond words for speaking so casually he drew back his foot and aimed a kick which only his decency-conceivably is Christianity-prevented him from landing on my skin. He then ordered his wife to join him in leaving.

An important point about Quran

In the past passage of the author, he certainly has disgraced, dispraised and disparaged the Prophet Jesus(PBUH), whom we Muslims respect him as we respect our Prophet [PBUH] and he is part of the revealed Quran (verb and noun), it means the book which is read again and again, the more you read it the more you enjoy it. The

first word which Prophet Mohammad [PBUH] received as a revelation was from this verb and noun "Iqra" (read) in grammatical form. European scholars have distorted or altered into Quran which is incorrect. For young Muslim generation in European countries, it is very important that they could write or read or pronounce it with Q, Quran, not with K, Koran. Which is no word in Arabic or Urdu. It is not proper to change or alter it, because Allah says in ***Surah Waqia-56 Verse.77***, doubtlessly it is an honoured recitation. Even in Webster's dictionary, it's with K, Koran and in ***Surah Az ZUmar-39 Verse.27, 28***. And assuredly we have propounded in the Quran every manner of similitudes for mankind, they may be admonished. In Arabic Quran without any crookedness, that haply they may fear.

Last verse of ***Surah Yousuf-12 Verse.111***, assuredly in their stories is a lesson for man of understanding. It is not a discourse concocted but a confirmation of what went before it, and a detailing of everything, and a guidance and a mercy to a people who believe.

In ***Surah Nahl-16*** Allah said to his Messenger; we have revealed unto the book as an exposition of everything and as a guidance and mercy and glad tidings to the Muslims.

And assured him in ***Surah Al Qyama-75*** (resurrection) Verses:

17. Verily upon us is the collection of it and the recitation of it.

18. So, when we recite it. Follow thou the reciting herin.

According to the instructions the Messenger of Allah [PBUH] kept on following what was revealed to him throughout his Prophethood. But the western scholars opposed Islamic teachings in different styles and ways. The latest is, write as theist and try to allure the young Muslim generation

to leave alone their false religion and enjoy the worldly life. To convince them they even quote deceptive fake literary references also, but the Muslim scholars since the time of Holy Prophet [PBUH] have made it clear without any doubt the authenticity of Quran and Sunnah is proved.

There are countless Muslim scholars spread in the world today, and they all are aware of what the atheist and other writers are writing and quoting. It's an old topic which is repeated again and again. It's an undeniable fact that Muslims are divided in many sects and they differ in many issues and most of them do not practice Islam, but none of them will never say, God is not great or Quran was not revealed to the Holy Prophet [PBUH], or his sayings are doubtful, or Quran is borrowed from Jews or Christians, when help is needed, they do it generously.

Plan of Quraish to prevent pilgrims from meeting the Holy Prophet [PBUH]

According to ***Seerat Ibn Hisham Vol.1, P.270***, elders of Quraish had an extra ordinary meeting under the chairmanship of Waleed bin Mogheera, who was the oldest and the wisest of them. He said, O assembly of Quraish: the season of Haj has come and delegation from whole of Arab will be visiting you and you have heard your own this fellow, the Holy Prophet [PBUH], therefore we must have one opinion about him, there should be no dissimilarity among us; the word should be one.

Whoever was present there, they said; you tell us a word, we shall say the same. He replied, I would like to hear what you suggest.

They said, we will say, he is a soothsayer. Waleed replied, no, by God, he is not, we have seen wizards, soothsayers, his recitation is not a man-made prose or beautified poetry of a wizard. Then they said, we will say, he is mad. Waleed replied, he is not mad, we have seen mad people, and we know what madness is. There is no sign of madness in him, like suffocation, trembling or hallucination.

They said, we will say he is a poet, Waleed replied, he is not even a poet, we know what poetry is, which is bad or good, which is said for praise or dispraise, miserliness or generosity, poetry and it's all branches are known to us. His recitation is not poetry in any case, neither is he a poet.

They said, then we will say he is a sorcerer Waleed replied, he is not at all a sorcerer, we have seen the sorcery of sorcerers, they tie knots then blow on those words of mischief, then what should we say, O Aba Abd Sams? His conversation is full of sweetness, with a strong base like a deep-rooted date tree, well-watered and its branches stick to it; his followers are well knitted group. Finally, Waleed said, the nearest best you can say is, he has brought such a recitation which is sorcery, separates man from his father, brother from brother, wife from her husband and a part of family from his family. When they all agreed with what Waleed suggested, the assembly dispersed. But when the season of Haj began, all of them sat in the ways of Makka and were telling the pilgrims what Waleed advised them.

Islam of Tufail bin Amr Ad-Dousi

According to ***Seerat Ibn Hisham Vol.1, P.382***, Tufail was known in Arab as a man of nobility, poet and intelligent. He used to narrate himself; he came to Makka and few men of Quraish met him, and said to him, O Tufail you have come to our city and here is this man among us who has put us in a swear difficulty. He has divided our community, and shattered our unity, his speech is like sorcery, separates man from his father, brother from his brother and man from his wife, we fear for you and your tribe, it might happen to you, as it has happened to us, hence do not meet him and listen his talk.

Tufail said, by God, they flocked me and repeated their version so much that I decided in my heart, I will not talk to him or listen his talk, so much so that I stuffed my ears with cotton to refrain myself from hearing his voice. I went to the mosque and found the Holy Prophet [PBUH] standing and praying near the Ka'ba. I stood near him and heard some of his recitation, it was beautiful. So, I said in my heart, your mother may not find you alive, by God, I am quite an intelligent man, a poet with the capability to differentiate between lovely and ugly poetry, what prevent me from listening this man what he says. It is good I will accept, if it's bad I will reject it.

Tufail said I remained there till the Messenger completed his prayer and turned back to his house and I followed him. When he entered his home, with his permission I also entered and said to him, O Mohammad [PBUH] when I came to this city, people of your tribe, told

me many things about you and they frightened me of you to such an extent that I blocked my ear with cotton, so I could not hear your recitation, but Allah has failed my intention and I heard your beautiful recitation, do inform me about your mission. The Messenger [PBUH] informed me about Islam and recited for me some more verses of Quran, which were by God so excellent that I never heard like those before and was an extremely just affair of no match, therefore I submitted myself to Allah and became a witness for the truth, and said, O Prophet of Allah the people of my tribe respect and obey me, I returned to them and call them to Islam. So, implore Allah to bless me with a sign which may be source of help in calling them to Islam. The Holy Prophet prayed, O Allah! Grant him a sign.

Tufail further narrated, when I set out to reach my people and was in the valley, from where I could see the place Hazir, all of a sudden, a light appeared between both my eyes like a lamp. I said to my God Almighty, not on my face, elsewhere, I am afraid people might think, I have been defaced because I have rejected their religion, as I supplicated it came to the top of my whip and the people of Hazir used to see it like a hanging lamp. (it was a wonderful idea for the people of future to make handheld torch).

Tufail said; when I reached my house, my father came to meet me, I said be away and he was an old man, I told him I am not from you, nor you are from me. My father said, O dear son, why is that? I explained; I have embraced Islam and are following Mohammad [PBUH].

My father said, O dear son; your religion is my religion. I said to him, go and have a bath and clean your clothes, then come to me, I

will teach you what I am taught. He did as I said and I put up to him the teachings of Islam, he accepted it and became Muslim. My wife did the same what my father did, and she joined the group of believers then I presented Islam to the people of my tribe Daus. They did not accept it as my father and my wife did, by delaying tactics they avoided my call, so I came to Makka and said to Messenger of Allah [PBUH], O Prophet [PBUH] of Allah kindly implore to invoke his curse on Daus because useless and playful deed have overcome on them.

After hearing me The Holy Prophet [PBUH] prayed, O Allah, guide the tribe of Daus to the right path, then ordered me, return to the people of your tribe and keep on calling them to Islam and be kind to them.

That is how Islam was preached, when Tufail acted as instructed by The Holy Prophet [PBUH] the result was wonderful, the words are of Tufail himself.

He said; I kept on calling the people of my tribe to Islam, till the Messenger of Allah [PBUH] migrated to Madina and fought Badr, Ohad and Khadak (ditch) then I came to him and he was at Khaibar, with seventy or eighty families who had embraced Islam, and he also gave us a share from the booty of Khaibar, then I remained with him until he departed from the world. after his death most of the newly converted Muslims aprostrated and I joined the true believers who came out of Madina to put them on the right path again. After finishing the mission against Tulaiha and the people of Najad, they advance towards Yamama. His son Amar bin Tufail was with him, he had an amazing dream before the battle of Yamama, and said to his companions, elucidate it for me. I

saw my head is shaved, a bird flew out of my mouth, met me a woman who inserted me into her body and I saw my son looking for me, after me but restrained. His companion said it is good.

He said to his companions; But by God, I have already interpreted it in my mind, they asked what is it? He replied as far as the shaving of my head is concerned. I will be killed, bird indicates my soul and woman's belly, or body means my grave, my son will try to follow me but will not succeed. The famous man of Arab embraced martyrdom for his God Almighty Allah and his son was wounded and survived until the battle of Yamama and there he achieved the mission of his father, who heard Quran and admired it as words of God and devoted his life to spread its teachings.

Reality of Quran

When Quran was revealed, the Arabic language was at its zenith and there were many people who were known for their art of poetry and rhymed prose. Their art was judged by the poetical meters and prosody, a science of scanning poetry. Moreover, the elders of Quraish had the ability to differentiate between worthless and useful talk, prose or poetry. When they heard it and the top men of them testified that it's not word of Mohammad [PBUH]. They thought it was a challenge to their authority and superiority, so they opposed it with full force which they possessed but they found Mohammad [PBUH] and his followers strongly firm on their faith.

Allah consoled and reassured His Prophet in ***Surah Al Anaam-6***, ***Verse 33-34***, we know indeed the grief which their word do cause thee, it is not thee they reject, it is the signs of God, which the wicked contemn.

The Messengers have assuredly been belied before thee, but they patiently bore of for which they were belied, and they were persecuted, till our succour reached them. And none can alter the decision of Allah, and surely it has reached thee some tidings of the sent ones.

Waleed bin Mogheera had a long talk with the Messenger of Allah [PBUH] to leave Allah's mission. When failed in his plan, was annoyed and how he behaved and said, Allah revealed it in ***Surah Al Muddasir-74***, His messenger was told, Verses:

11. Let Me alone with him whom I created lonely.

12. And for whom I assigned extended wealth.

13. And sons present by his side.

14. And for whom I smoothed everything.

15. And who yet covets that I shall increase.

16. Certainly not he has been a foe to our signs.

17. Soon I shall afflict him with a fearful woe.

18. Verily he considered and devised.

19. Perish he; how maliciously he schemed.

20. And again, perished he how maliciously he schemed.

21. Then looked he.

22. Then frowned he and scowled.

23. Then turned he back, and grew stiff- necked.

24. Then he said, not is this but magic from of old.

25. Naught is this but the word of man.

26. Soon I shall roast him in scorching fire.

27. And what knows thou what the scorching fire is.

28. It shall not spare anyone guilty, nor leave anything unburnt.

29. Scorching the skin.

30. Over it are appointed nineteen angels.

What the Makkans demanded, Allah has also mentioned that in ***Surah Bani Israel-17 Verses***:

90. They said; we will by no means believe in thou until thou causest a fountain to gush for us from the earth.

91. Or there be for thee a garden of palms and vines, dates and grapes and thou causest rivers to gush forts in their midst.

92. Or thou causest the sky to fall upon us as thou assertest in pieces or thou bringest Allah and angels face to face with us.

93. Or there be for thee a House of gold or thou mountest to the sky, and we will by no means believe even thy mounting until causest a book to be sent down to us which we may read. Say thou; Hallowed by my Lord; I am naught but a human being sent as a messenger.

The powerful disbelievers of Quraish said so by the way of joke and to ridicule the Prophet [PBUH]. It was show of power and open mockery. They knew Mohammad [PBUH] was a veracious, sincere and an honest man and never lied. But his mission was against their interest, if they accepted him as a prophet then they have to obey him, which they hated to do. Then they tried to prove that he is a liar, what he called revelation of God is his own imagination or someone else taught him, or he told stories of the past and relate them to us.

Allah was well aware about their deceptive planning and movements and mentioned it in detail in Quran. In ***Surah Al Nahl-16.*** He said, and assuredly we know that they say, it is only a human being who teaches him. The speech of him to whom they incline is foreign, while this is plain Arabic speech verily those who do not believe in the signs of Allah. Allah shall not guide them and to them there shall be a torment afflictive.

It's an opening verse of ***Surah Al Sajda- 32***; revelation of this book, of which there is no doubt, is from the Lord of the world.

Will they say he has fabricated it? Aye! It is the truth from thy Lord that thou mayest warn there in a people whom no warner came before thee that haply, they might be guided. Quran though revealed after old and new Testaments (ORIGNAL) but it contains whatever was necessary to be part of it from those two venerable books, or what Allah wanted to reveal in it.

In ***Surah Al Fatir*** Allah said, and what We have revealed to thee of the Book, it is very truth confirming what has been before it. Verily Allah is unto his bondmen Aware, Beholder.

It is further elucidated in ***Surah An Nisa-4***, Verses:

> **163.** Surely, We have revealed to thee, even as We revealed to Nuh (Noah) and the Prophets after him, and as We revealed to Ibrahim and Ismail and Ishaq and Yaqub and the tribes, and Isa (Jesus) and Ayub (Job) and Yunus and Haroon and Sulaiman and to David we gave a scripture.

164. And We revealed to messengers of some of whom We have narrated to thee before and others of whom We have not narrated to thee and to Musa Allah spoke directly.

165. We sent all the messengers as bearers of glad tidings and warners in order that there be no plea for mankind against Allah after the messengers, and Allah is ever mighty, wise.

166. Allah bears witness by what He has sent down to thee, he sent it down with His own knowledge and the angels also bear witness and suffice Allah as a witness.

Challenge to those who opposed Revealed Quran

When Mohammad [PBUH] was blessed with prophethood and Quran was revealed to him, he recited it to Makkans. The elders of Quraish and other men of power and wealth refused to accept it as revelation of God. They used to say, it's his own imaginations or someone dictate to him, and he attribute it to the God. It was also said; he himself composes these verses and recite those to us. But God made it explicitly clear in ***Surah Al Ankabut-29***, and before it thou hast not been reading any book nor is thou been inscribing it with the right hand, for then the followers of falsehood might have doubted.

It was God Himself through Gabriel blessed him with such a knowledge that he guided the people of the world to the path of Allah, and they were developed into a great Muslim Ummah. In ***Surah Al Juma´a-62*** (Friday)Verses:

2. Allah said; He is who has raised amidst the unlettered ones! A messenger from among themselves rehearsing to them His

revelation and purifying them and the teaching them the book and the wisdom, though they have been before in gross error.

3. And also others of them who have not yet joined them. He is Mighty and Wise.

That is the grace of Allah. He vouchsafes it to whomsoever He will, and Allah is the owner of Mighty Grace.

It is the opening verse of ***Surah Al Najam-53***, Verses:

1. By the star when it goes down.

2. Your companion has not gone astray, nor he has erred.

3. And he speaks, not of his own (in religious matters).

4. It is but a revelation revealed.

5. One of the mighty power has taught it to him.

6. One of the mighty make. Then he stood straight.

7. While he was on the upper most horizon.

8. Thereafter he drew nigh. Then he let himself down.

9. Till he was two bows length off and yet nearer.

10. Thus, he revealed to his bondmen whatever he revealed.

Likewise opening two verses of ***Surah Al Rahman-55***, Verses:

1. The compassionate.

2. He taught the Quran.

In spite of above convincing explanation who were not prepared to accept the fact and persisted that it's man-made Quran, then Allah through his messenger sent a message which is part of the beginning verses of ***Surah Al Bakara-2***, Verses:

21. O mankind! worship your Lord who has created you and those before you, haply you may become God fearing.

22. Who made the earth for you a carpet and the heaven a canopy and send down from heaven water and brought forth therewith fruit as a provision for you, set not up compare to Allah, while you know.

23. If you are in doubt what we have sent down upon our bondman, then bring a chapter like it and call upon your witnesses, besides Allah, if you are truthful.

But if you do not, and cannot, then dread the fire, whose fuel is men and stones, prepared for the disbelievers.

It was a great message showing two paths, one going to paradise and the other one to hell, and a challenge to those who opposed the revelation of the Lord. They say Quran is a work of man, say to them leave alone the whole revealed Quran just make one Surah (chapter) like it, and call all your supporters except Allah for your help. You won't be able to make it. Incidentally at the time Arabic language was at its peak, many famous poets and prose experts were alive none of them could produce such a beautiful poetic prose.

Exposing the supposition of oppressors and manifesting the reality of Quran, Allah repeated the challenge again in ***Surah Yunus-10***, Verse:

36. And most of them follow conjectures, verily conjecture does not avail against the truth. Verily Allah is the Knower of what they do.

37. And this Quran is not such as could be fabricated against Allah; it is but a confirmation of what is before it, and an expanding of the decree of which there is no doubt, from the Lord of the worlds.

38. Do they say, he has fabricated it? Say thou bring a Surah like it and call upon whosoever you can besides Allah, if you say sooth.

39. And they have belied what their knowledge could not comprehend and what has not yet been fulfilled. Even so have belied them, who were before them, behold thou how has been the end of wrongdoers.

40. And of them are some who will believe therein, of them are some who will not believe therein and thy Lord is the best knower of the corrupters.

A strange episode

It is related in ***Seerat Ibn Hisham Vol.1, P.315, and in Al-Badaya wan Nihaya Vol.3, P.64***, Abu Sufyan, Abu Jahl, Amr bin Hisham and Akhmas bin Sharuk went out one night towards the House of Messenger of Allah [PBUH] to listen to his recitation of Quran. None of them knew that two others had also come for the same purpose. Normally the Messenger of Allah [PBUH] used to pray his obligatory (TAHAJJUD) before morning prayers during the last third part of the night with audible recitation of Quran. This prayer was obligatory for the Prophet, but supererogatory for his followers. All of them sat in their hidden places around the house of the Messenger of Allah [PBUH], and they sat and remained there whole night. When the light of dawn appeared in the sky, they left their hiding place and were on the way to their houses when they met each other accidentally at one point. They reproached each other and vowed that they would not do this again, if

anyone of those stupid and foolish Makkans saw us now, they would go against us and leave the place. They were the nobles and honorable elders of Quraish. Despite their solemn agreement, next night each of them reached his hiding place to listen to the recitation of the Holy Prophet [PBUH] and again met at the same place while returning to their homes. Again, they repeated the solemn agreement. But on the third night, they did the same regardless of their solemn agreement.

A vital point arises here: why did the respected elders of Quraish used to hear Quran in hiding while they rejected it in front of Makkans? Akhnak bin Shareek helped us in this vital matter in the last part of the same narration.

In the morning of the third night, Akhnak bin Shareek held his staff in his hand and went out to meet Abu Sufyan at his house. When he met him and said, O Aba Hanzla! Let me know your opinion about the recitation of Muhammad which you heard. Abu Sufyan replied; Abu Saalaba, by God; few things I heard, I know them and the message given through them, is also known to me, but were few things though I heard them but could not comprehend it's meaning, neither the message given through them.

Akhnak bin Shareek said, by God, it is the same case with me. Then he went to the house of Abi Jahl and said to him; O Abal Hakam! What is your opinion about the recitation of Mohammad [PBUH] which you heard? What I listened has no worth, he replied, because we and Abd Munaf contended ourselves for honour and fame, they fed people, so we did, they gave camels for travelling and transportation, so we did, they spent generously, we also did that till we were ahead of them in every

part of it, and we turned into two racing horses who are trying to win the race. Now they say, they have a prophet who receives revelation from heaven and how we will have like him. Therefore, by God, we will never believe what he says, nor we shall testify him.

Hafiz Ibnul Kathir related in ***Al Badaya wan Nihaya Vol.3, P.64-65*** with reference of Imam Bahaiqi from Al Moghira bin Shoba, he said; first day when I knew Messenger of Allah [PBUH], I was walking along with Abi Jahl in one of the streets of Makka, the Messenger of Allah [PBUH] said to Abi Jahl, O Abal Hakim! Come to Allah and his Messenger, I call you to Allah. Replied Abu Jahl, O Mohammed! are you going to abstain from abusing our deities? Do you intend that we testify for you that you indeed delivered the message we will surely testify that you delivered the message? By God if I knew that what you say is the truth then I would have followed you,

Messenger of Allah went away, and he turned to me and said, by God I do know that what he says is the truth, but one thing is the hindrance,

Certainly, Banu Qusayy said; the control of Ka´ba, well of Zam Zam, Meeting place and flag will remain ever with us, we said, yes and we agreed, until they fed people, and we also did that, then in other matters also we contended, but now they say the prophet shall be from us, by God that I will never accept.

It is related in Tafseer Ibn Kathir by Abul Zayid Almadani with the reference of Al Hakim and Abu Hatim, without any doubt The Holy Prophet [PBUH] met Abi Jahl who shook hands with him. A man saw him and said to him, haven't I seen you shaking hands with this Sabian

(convert to other religion). Replied Abi Jahl; By God, certainly I do know that he is a prophet surely, but when we followed Abd Munaf as their followers (in the past).

Nearly quite similar in meaning, a narration is related in ***Al Mustadsak Vol.2, P.315*** by Ali (R.A) said Abu Jahl; Verily we know, O Mohammad [PBUH] you unite relatives and speak the truth, we do not belie you but what you have brought is belied.

Imam Ibn Al Jarir reported in his ***Tafseer Vol.5, P.86 Surah Al Anaam-6 (Verse.33)*** and Imam Fakharua Din Raazi also in his Tafseer Kabir related Vol.4, P.50, at the time of Battle of Al Badr, Akhnas bin Shareek said to Bani Zohra, O Bani Zohra! Without any doubt Mohammad [PBUH] is the son of your sister, therefore it is more worthy for you to defend him against his enemies. If he is a prophet, then why are you going to fight him today. If he is a liar, even then it is your responsibility to see that he does not go astray. Wait and stay there and see, if Mohammad [PBUH] conquers, you will return to your houses safe and sound. If Mohammad [PBUH] is defeated, the people of your tribe won't be able to do any harm to you. The name of Akhnas was Obayy, the part he played on that day, for that he was called Akhnas. Then he went to Abi Jahl and met him in a place where no one other was present. He said, O Abal Hakim! Do inform me about Mohammad [PBUH], is he truthful or a liar, no one from Quraish is here to listen to our talk.

Abi Jahl said to him; wee to you, doubtlessly Mohammad [PBUH] is truthful, and Mohammad [PBUH] never lied, but Qusayy has taken flag, Ka´ba, well of Zam Zam and prophethood, what is left for whole of Quraish.

The most prominent elders of Quraish heard Quran openly and hiddenly, and they were born Arabic, and they knew all the fineness, delicacy, subtlety, science of prosody and meters of their language. Beside them there were many famous poets who used to relate their poetical or prose work every year at the market of and contended to be admired by the people, they also heard Quran, but none of them could produce a small Surah like Quranic Surah. A long list of their names is attached at the end of Seerat Ibn Hisham. Incidentally many names of Muslim Believers, men and women are part of that list, it is a clear indication that the Arabic poetry was quite popular and understood among the Muslim Believers too. That's why when they used to read or listen the recitation of Quran, they wept profusely.

Story of Abu Bakr (R.A) and Makkans

Imam Bukhari narrated from Aisha (R.A) in his book ***As-Sahee Chapter***; the pledge of protection given to Abi Bakr (R.A) during the lifetime of Messenger of Allah [PBUH]. ***Kitabul Kafala. Hadith No.2297***, wife of the Prophet [PBUH] said; since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Messenger of Allah [PBUH] visited us in the morning and in the evening. When the Muslims were prosecuted, Abu Bakr (R.A) set out for Ethiopia as an emigrant. When he reached the place called Bark Ghimād, he met Ibn Ad-Daghina, the chief of Qara tribe, who asked Abi Bakr (R.A), where are you going? Abi Bakr (R.A) replied; my people have turned me out of the country, and I would like to tour the world and worship my

Lord. Ibn Daghina said; a man like you will not go out, nor he will be turned out as you help the poor, care for their living, keep good relations with your kith and kin, help the disable, provide guests with food and shelter and help the people during their trouble. The Quraish allowed the guarantee of Ibn Daghina of protection and told Abu Bakr (R.A), he was secure and said to Ibn Daghina, " Advise Abu Bakr (R.A) to worship his Lord in his home, and pray and read as he likes but not to hurt us and not to do those things publicly, we fear for our sons and women, they may follow him. Ibn Daghira told Abu Bakr (R.A) all that. So Abu Bakr (R.A) continued worshipping his Lord in his house and did not pray and recite Quran aloud except in his house.

Later, Abu Bakr (R.A) had an idea of building a mosque in the courtyard of his house. He materialized that idea and started praying and reciting Quran there publicly. The woman and the sons of the pagans started gathering around him and looking at him astonishingly. Abu Bakr (R.A) was a soft hearted person and could not control his tears while reciting Quran. This horrified the pagan chiefs of Quraish. They sent for Ibn Daghina and when he came, they said; We have given Abu Baker protection on the condition that he will worship his Lord in his house, but he has transgressed that condition and has built a mosque in the court-yard of his house, and offered his prayer and recited Quran in public, and we fear, he may mislead our women and sons. So go to him and tell him, if he wishes he can worship his Lord in his house only, and if not then tell him to return your pledge of protection as we do not like to betray you by revoking your pledge, nor can we tolerate worshipping of Abu Bakr (R.A) in public.

Aisha (R.A) added; Ibn Ad Daghina came to Abi Bakr (R.A) and said; You know the condition on which I gave you protection, so you should either abide by those conditions or revoke my protection, as I do not like to hear the Arabs saying that Ibno Ad Daghina gave the pledge of protection to a person and the people did not respect it.

Abu Bakr (R.A) said; I do revoke your pledge of protection, and I am satisfied with the protection of Allah. At that time the Messenger of Allah [PBUH] was still in Makka, and he said to his companions, your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are two (gaurds). When The Prophet [PBUH] informed his companions, some of them migrated to Madina, and some of those who had migrated to Ethiopia also came to Madina.

When Abu Bakr (R.A) prepared for migration, The Messenger of Allah [PBUH] said to him; wait, for I expect to be permitted to migrate. Abu Bakr (R.A) asked, may my father be sacrificed for your sake, do you really expect? Messenger of Allah [PBUH] replied in the affirmation. So, Abu Bakr (R.A) postponed his departure in order to accompany Messenger of Allah [PBUH] and fed two camels, which he had, with the leaves of Samor trees for four months.

The essence of this lengthy story is that the elders of Quraish admitted in front of Ibn Ad Daghira of their sons and women listen the recitation of Quran, they may follow Abi Bakr (R.A), which means, they negated their own fallacious propaganda about Quran that its collected stories of Mohammad [PBUH], and not revealed to him by God.

Mission of Prophets

When Makka was conquered and the Messenger of Allah [PBUH] forgave them generously their atrocities, all of them repented and became firm believers and served Islam with heart and soul. Whereas European scholar, are amazingly still supporting the belief of pagans, and when they do not find any fault in Islam and Quran, they grow it with their modern research. Their main aim is to make Quran doubtful, so the modern generation of Muslims may stay away from its teachings and convey to anti Muslims that they are doing a great service to their faith or religion. What most of the Muslims are doing to-day, The Messenger of Allah [PBUH] had predicted it in his life. But there is no dearth of those who are still practicing Quran or trying to practice it. It happened to Jews and Christians, and it is happening with the Muslims at present, it is the way of Allah to judge his created mankind how they spend their given life.

Allah said in ***Surah Al Mōida-5***, Verses:

> **44.** It is We who have sent down the Tawrāt (Old Testament) in which was a guidance and a light. By it the Prophets judged those who bowed to the will of God and who were Judaised, and the divines and the rabbis; they judged by what was committed to their keeping of the Book of Allah, and to which they were witnesses. So, fear not the people, but fear me, and sell not my revelations for paltry price. And he who does not judge by what Allah has sent down, it is they who are the infidels.

45. And We enjoined for them in it, life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and injuries in reprisal. And who so forgoes it, this shall be for him and expiation. And he who does not judge according to what Allah has sent down – it they who are the wrong-doers.

46. And in their footsteps, we caused Isa bin Maryam to follow, confirming what went before him, the Tawrāt, and We gave him Injeel (New Testament) in which was guidance and light, confirming that preceded it, the Tawrāt and a guidance and an admonition to God fearing.

47. And let the people of the Injeel judge by what God has sent down in it, and he who does not judge according to what God has sent down it is they who are ungodly.

48. And we have sent down the book to thee with truth and confirming what has proceeded it of the Book, as a guardian over it: So, judge thou between them according to what Allah has sent down and do not follow their desires away from what has come to thee of the truth. To every one of you we have ordained a law and a way, and had Allah so willed, he would have made you are a single community, but he build it not, in order that He may try you by what He has given you. Hasten therefore to virtues, to Allah is the return of you all, thou he shall declare to you what you have been disputing.

49. And judge thou between them according to what the Allah has sent down, and not follow their desires, and on thy guard lest they tempt thou away from any part of what Allah has sent down to thee. Then

if they turned away, know thou that Allah wishes to inflict them for some of their sins. And verily many of mankind are transgressors.

These verses of Quran are the elucidation of what Jesus said in his mount sermon; think not that I am come to destroy the law or the Prophets, bye I am not come to destroy but faithful.

For verily I say unto you, till heavens and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the ***Kingdom of heaven. (Ch.5, Verse.17-18-19)***

Saint Matthew related in chapter four of his gospel; when Satan tried on four occasions to tempt Jesus, while answering he said; "It is written", obviously he meant in Old Testament at that time because he started preaching after that episode.

It's a clear indication that Jesus did not bring a new faith, but it was faith of all the Prophets that only God, The Almighty creator be worshipped alone, and their followers must be righteous, live their lives according to the guidance of Allah.

St. Mark reported in his ***Gospel chapter12, Verse. 28,29, 30***; Jesus was asked, which is the first commandment of all.

And Jesus answered him, the first of all the command- ments is, hear, O Israeli: The Lord our God is one Lord.

And thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment.

Appointment of Mohammad [PBUH] as Prophet

Inspite of Jesus's great efforts and endeavours the mission of Prophets remained unfulfilled for about six centuries and then Mohammad [PBUH] was appointed to complete it, and guidance was provided through Quran about which The Holy Prophet [PBUH] was commanded to say or announce in ***Surah Bani Israel-17***, Verse:

> **88.** Say thou; if the mankind and the Jinn Leagued together that they might produce the like of this Quran, they could not produce its like, though one to other were a backer.
>
> **89.** And assuredly We have variously propounded all manners of similitudes in this Quran for the mankind, yet most men have refused everything except disbelief.

An interesting incidence about Musailma the liar, is related in ***Tafseer Ibn Kathir Vol.1, P.62, Vol.4, P.547***, by Amr bin Aas, when he was not Muslim, he met Musailma, the liar. He asked him, has anything new revealed to your companion at Makka, Amar bin Aas replied; a short but efficacious Surah has been revealed to him, the liar said; what is that? Amr bin Aas recited; By the time (of the world).1, verily man is in loss. 2, but not those who believe and work righteous deeds, and enjoin upon each other the truth and enjoin upon each other the steadfastness.

This is the beauty of Quran, an infidel, an enemy of Islam, recited this Surah of it faultlessly. Musailma thought for a while and said, Similar verses are revealed to me just now. Amar bin Aas asked what are

they? He said, O rat of forest (like cat) O rat or forest, you are only of two ears and a chest, all of you is despised and disinclined (disliked). Then said: O Amr what do you think about it? Amr replied to him; By God you know surely that I am positive in my mind that you are lying. It confirms, he was an impostor, even the pagans of Makka did not believe him.

Hafiz Ibn Kathir also have related a remarkable saying of Imam Shafi, "if the people consider this short ***Surah, "Wal Asar"*** with prudence, it shall be sufficient for them for their whole life."

Quranic Guidance

Islam is not a new faith, it means complete submission to Almighty Allah (God) And it started with the creation of Adam and his wife. They were commanded not to eat the fruit of the one tree, but they did not submit to the command of their creator, thence they were brought down to earth to live their lives according to the guidance of Allah.

From Adam to Jesus every Prophet informed his nation to obey the law of Allah, so they are rewarded, otherwise they shall be tormented in the hell. With the passage of time, whenever alteration in the law was needed, it was done according to the requirement of the period.

When Mohammad [PBUH] was appointed as last Prophet of the Prophethood chain, at that time all sort of badness was spread all over the Arab. Idolatry was their religion. Every tribe had their own idol for worship. Guidance was the same except for a few additions and deletions; it's a complete code of life for mankind:

A part of it, is mentioned in ***Surah Bani Israel-17***, Verses:

23. And thy Lord has decreed that you should worship none but him, and show kindness to parents, and if either of them or both of them attain old age, say not unto them pooh, and browbeat them not, and speak to them a respectful speech.

24. And lower unto them the wing of meekness out of mercy and say: Lord! have mercy on the twain as they brought me up when young.

25. Your Lord is the best knower, what is in your minds, if you have been righteous then he is unto thee penitent for giving.

26. And give thou to the kinsman is due and also to the needy and wayforer, and squander not in squandering.

27. Truly the squanderers are the brethren of the devils, and the devil is ever ungrateful to his Lord.

28. And turnest away from them awaiting a mercy from thy Lord which thou hopest, then speak to them gentle words.

29. Let not your hand be chained to your neck, nor stretch it forth to its extremity, lest you sit down reproached impoverished.

30. Verily thy Lord extends the provision for whom He will, and measures it not for whom He will, he is in respect of His creatures Aware, behold.

31. And kill not your offsprings for fear of hunger we provide for them and for yourselves, their killing is a great crime.

32. And do not approach adultery; it is ever an abomination and vile as a pathway. 33. And do not kill anyone whom Allah has forbidden except by right and whoever is killed wrongfully. we

have surely given his next-of- kin authority; so let him not exceed in killing, verily he is ever succoured.

34. And do not approach the substance of an orphan, save with what is best, until he reaches the age of strength. And fulfill the covenant; verily covenant shall be questioned about.

35. And give full measures when you measure and weigh with an even balance; that good and the best interpretation.

36. And do not go after that of which thou hast no knowledge verily the hearing and the site and the hearts, each of them shall be questioned about.

37. And do not thou walk on the earth struttingly; verily thou will not by any means rend the earth, nor caust thou attain the mountains in stature.

38. Each of these! Their vise is to thy Lord ever detestable.

39. This is part of that wisdom which thy Lord has revealed to you and set not up thou along with Allah another God, lest thou be cast into hell, reproved, damned.

It would be pertinent to add few more verses of this Surah to make this part of guidance more manifested.

105. And with truth we have sent down the Quran and with truth it has come down, and we have not sent thee but as a bringer of glad tidings and a warner.

106. And this is a recitation which we have made distinct that thou may recite it to mankind with slow deliberation and we have revealed it at intervals.

107. Say thou whether you believe it or believe it not, verily those who were given knowledge before it, when it is recited to them, fall down on their chins, prostrating. 108. And they say; hallowed be our lord, the promise of our Lord was ever to have been fulfilled.

109. And they fall down on their chins weeping, and it adds to their humility.

110. Say thou; call upon Allah or call upon Rahman by whichsoever name you call, his are the excellent names. And shout not thy prayer nor speak it low but seek a midway.

111. And say thou: All praise to Allah who has not taken a son, and whose is no associate in the dominion, nor has He a protector through weakness and magnify Him with all magnificence.

Mohammad [PBUH] was the messenger and the last prophet of Allah, though the Surah was revealed at Makka but it was a message to all mankind till the last day of the world that no God-fearing human society can be formed without the basic principles. Pagans of Arab particularly advised to eschew all evil vices, so they may be rewarded. But they were not prepared to repent or amend themselves, instead they decided to get rid of The Messenger of Allah. When Abu Talib also disappointed them by saying that he shall not hand over to them his nephew in any case. He will protect him as long as he lived.

Tyrannical Document

It is related in ***Seerat Ibn Hisham Vol.2, P.374-377***, and ***Zad ul Moa´d Vol.2, P.51- 52***, when the Quraish saw Hamza became Muslim and Islam is spreading rapidly, they decided to take a strict action which was to boycott the tribe of Bani Hashim, Bani Abdul Mutalib and Bani Abde Munaf. No one will buy anything from them or sell anything to them, no one will talk or sit or salute to them, even Mohammad [PBUH] do that to someone, you will not reply back. A document was written and nailed inside the Ka´ba on its one wall. The tribes mentioned moved to mountain pass of Abi Talib and remained there for three years as besieged, confined and needy poor people. The terrible act started in early Moharram of seventh year of the Prophethood of Mohammad [PBUH] and continued for about 3 horrible years, in which there was acute shortage of food and other provisions of life. Whenever kindhearted people of Quraish tried to help them, their good efforts were failed by Abu Jahl and his company. Helpless sieged had to eat leaves from the trees and bail leather of their shoes. Cries and weeping of the children were heard outside the mountain pass, but in vain. Eventually Hisham, Mutim bin Adi, Al Bakhtari bin Hishsam, Zamaa bin Aswad and Zuhair bin Abi Umayya got together, and decided that they will tear the inhuman document.

Next day in the morning they came to precinct of Ka´ba, Zuhair had said to his friends, he will speak first of them, so he came wearing a costly garment, had seven rounds of Ka´ba, then came to the elders and

others and spoke; O all people of Makka! We eat food and wear good clothes, whereas Banu Hashim is left to die, nothing is sold or bought from them, By God, I shall not sit until I tear that tyrannical document which is nailed inside the Ka´ba.

Abu Jahl was also present there and he said, you lied, by God, that won't be torn. Zamaa got up in support of Zuhair and said, by God, you are falser, we were not happy when it was written. Abu Bakhtari said, Zamaa has said right, we were not happy about it. Hisham also supported his friends and more people joined them. Abu Jahl, realising that people were turning against him he ran away. Mutim brought the document and found it all eaten by white ants, accept the name of Allah. Ibn Hisham also reported from certain knowledgeable personalities that Messenger of Allah [PBUH] told his uncle Abu Talib, O uncle! My God has handed over the document of Quraish to white ants, and they have eaten up all but name of Allah, they negated injustice, severance of relations and false accusation. Asked Abu Talib, your God has informed you about this? The Holy Prophet [PBUH] replied, yes, and uncle said; by God, no one will meet you and he went to Quraish and said to them; O people of Quraish! Without any doubt my nephew has informed me about the document, how it is now. Bring out the document, if it is as described by my nephew then you will finish this boycott, if he is a liar then I will hand him over to you. People of Quraish said; we agree to it happily. When the document was brought out, it was found according to the description of Holy Prophet [PBUH]. Though the siege was lifted but their efforts against Islam increased.

Disastrous trip to Taif

Everything may be of any material or human feelings, certainly do have its own effect. Abu Talib, a respected person of Makka, of eighty years was forced to be separated from the Makkan society and deprived of all the human requirements with his kith and kin for nearly three years and was under great depression. Though he came back to his own house but got sick. The pagan leaders tried to have a compromise with the Holy Prophet [PBUH] in his life as they desired, which could not be materialized, and he departed from human world after six months. He was a great help, strength and protection to the Holy Prophet [PBUH]. After three or few days of more effective courageous support, a great lady of her time, Khatija a generous and intelligent wife of the Holy Prophet [PBUH], loved and served her husband with heart and soul also followed Abi Talib. Both were sources of solid unshakable defense of the Holy Prophet [PBUH] against the hostility of pagans.

According to ***Seerat Ibn Hisham Vol.1, P.419***, when the Messenger of Allah [PBUH] found himself helpless, no one to defend and protect him, he decided to go to Taif, people of that place may accept the call of Allah and be a source of strength to him. He took with him his adopted son Zaid bin Harsa and set out on foot for Taif. During his journey the tribes which came in his way, he passed on the message of Allah to them.

Taif was about 60 miles away from Makka, when did messenger reached there, he met the most influential and leaders of the tribe of

Thaqif, they were three brothers. Abdu Yaleel bin Amr bin Omair, Masood bin Omair, Habib bin Amr bin Omair bin Auf bin Uqda bin Gheera bin Auf bin Thaqif. One of them was married to a woman from Bni Jumain of Quraish. Messenger of Allah [PBUH] sat in front of them and invited them towards Allah, and explained, he has come seeking your help for Islam, and you stand by me against the opposition of my people. One of them said; if Allah has sent you as his messenger, then I will rip apart the curtain of Ka´ba.

The second one said, was there no one else to God to send us his messenger other than you.!

The third said; by God, I shall not speak to you ever, if you are a messenger of Allah as you say, so it is dangerous to reject your speech, if you are lying then you don't deserve to be spoken to.

Therefore, the Messenger of Allah [PBUH] got up quite disappointed not getting any help from the tribe of the Thaqif and said to them; you know, what you have said and did to me, it will be nice of you, if you do not inform anyone about it. Because the Messenger of Allah [PBUH] did not want the people of Makka to know about it; so they may not become bolder.

But they did not do what the Messenger of Allah [PBUH] had said to them, instead they instigated their slaves and stupid and foolish people to ridicule and mock him, lot of people gathered around him, and they were shouting and abusing him.

According to ***Zadul Muad Vol.2, P.52***, even brickbats were thrown at him, was injured badly and his feet bled profusely. Zaid bin Harsa was trying to guard and protect him, his own head was wounded,

till they took refuge in the Plantation of Utba bin Rabia and Shaiba bin Rabia along its wall. The crowd of stupid and foolish and wicked people turned back, which were pursuing them.

Story of Addaas the Chirstian

Utba and Shaiba sons of Rabia were present at their vineyard, when they saw what happened to the Holy Prophet [PBUH], moved by compassion, called their Christian slave whose name was Addaas and told him to put a bunch of grapes in this tray, and go to that man, and tell him to eat it.

Addaas did what he was ordered to do and placed the tray in front of the Messenger of Allah [PBUH] and said to him; eat it. When the Messenger of Allah [PBUH] extended his hand to take it, said; with the name of Allah, then ate.

Addaas looked at his face, and said; By God people of these cities do not say these words. The Messenger of Allah [PBUH] said to him, people of which cities you belong, O Addaas? And what is your religion. He replied, he was Christian, and he is one man from the people of Nainwa.

The Messenger of Allah [PBUH] said, you belong to the village of righteous man Yunus son of Matta. Addaas said to him inquisitively; what do you know who was Yunus Bin Matta? The Messenger of Allah [PBUH] said; he was my brother and was a prophet, so am I also a prophet. Addaas bowed upon the Holy Prophet [PBUH] and started kissing his head, hands and feet.

The two sons of Rabia said to each other, as far as your slave is concerned, he has spoiled him for you. When Addaas came back to them, both said to him woe to you O Addaas, why were you kissing the head of that man, and his hands and his feet.

He replied, O honourable masters! There is nothing better than this man on the earth, he has informed me about the matter, no one else knew it except the Prophets. Both of them said to him; be bad to you, O Addaas he may not turn you away from your religion, doubtlessly your religion is better than his religion.

Addaas was extremely lucky, he met the Holy Prophet [PBUH], heard him and instantly testified his prophethood and lived as companion of the Holy Prophet [PBUH], whereas the honourable masters were killed in the battle of Badr as infidels.

Addaas is mentioned in ***Usdul Ghāba Vol.4, P.4*** and in ***Al Asaba of Hafiz Ibn Hajar Vol.4, P.327***, and in the history of ***Imam Ibn Jareer Al Tabri Vol.2, P.230***, with his story.

Supplication of the Holy Prophet [PBUH]

The worst treatment which the Holy Prophet ever received from his opponents during his life was at Taif. Three stone-hearted sons of Omair, who were at that time, the leaders of their tribe Thaqif. They were free to accept or reject the call of the Prophet [PBUH] but they had no right to harass or be barbaric to injure him. They incited their rowdy hooligan, wicked and bad character people to chase out the Prophet [PBUH] and Zaid bin Harsa from Taif.

All of them gathered around them and, brutality and cruelty started with shouting and abusing and reached its climax with the stoning. With great difficulty and endurance, the Holy Prophet [PBUH] and Zaid bin Harsa managed to reach their place of refuge, then the crowd of evil-minded people dispersed. The Holy Prophet [PBUH] and Zaid bin Harsa were both bleeding and they have reached the pitiable condition. There and then the holy Prophet [PBUH] implored to his Lord for help mentioning his helplessness. It is an amazing prayer and a great guidance.

O Allah! I bring to thee the plaint of the weakness of my power, the poverty of my means and the contempt of the people against me.
O most merciful of the merciful, thou art the maintainer of the weak and thou art my maintainer. In whose hand has thou put me? He who is a stranger and sour faced, or he who is my enemy?

If thou art is not angry with me, I care not from him because thy comfort is vast enough for me.

O Allah! I seek refuge in the light of Thy face which illumines all darkness, and which sets right all the affairs of this world and of the next from thine own wrath and from thine own displeasure. I seek nothing but Thy pleasure, and I have no power to do any good or to prevent any evil except with Thy help.

The epitome of this amazing prayer is that Allah's mission was always highly difficult, full of obstructions, obstacles and hindrances, how the Messenger of Allah was disgraced and insulted. But it was his generosity and greatness, he did not ask Almighty to take his revenge, curse and crush them. He simply reported that his power is weak, so the

people are contemptuous, have mercy on me, bless me with the strength required for your mission. If you are not annoyed, then I don't care what happened to me. I seek your pleasure; I cannot do anything without your power, and neither can I prevent any evil without your help. Do help me. Whosoever with a bit of faith in Almighty Allah and his Messenger, read this prayer, he won't be able to control tears of his eyes. Addaas very rightly said to his master: there is nothing better than this man on the earth at present, but how badly he was treated. It is indeed the saddest patch of the life of the Holy Prophet [PBUH].

My own visit to Taif

My wife and I were grateful to our Lord who provided us the opportunity to perform our obligatory Haj (pilgrimage to Makka) by his grace in early 1969. It was very enjoyable; we did what we were supposed to do and also helped the old and needy companions.

Allah rewarded us uniquely. There was a friend of mine working in Jeddah as an electrical engineer Khawaja Riaz Rathore. He came to Makka where I was staying and brought along his wife and two offsprings, they had also brought with them nicely cooked food, which we ate sitting together. Khawaja told me, there is another friend of yours working at Taif, he also might visit you in coming days. I said, is it possible that we go to Taif. He replied, pilgrims are not allowed to go to Taif. I suggested, next Friday we will go up to the check post, if they allow us, we will go ahead, otherwise we will return. Somehow, I had a feeling if Allah willing, we would visit Taif.

Next Friday, when we went to the mosque for Juma prayers, I supplicated, we may be allowed to visit Taif. After the Juma prayers we had a quick lunch and set out towards the check post on the way to Taif.

Close to the barrier Khawaja stopped the car, a policeman came and asked for the papers. Khawaja showed him his papers, with a sharp look at those and had a look inside the car. I was sitting in the front seat and my wife and Khawaja's wife with children were on the rear seat, he thought for a while then said; You may go, the barrier was raised, and we drove ahead while thanking our Lord.

We reached the house of our friend within half an hour and were very happy meeting each other after a long time. I told him that Allah has provided a wonderful opportunity to see the place where the Holy Prophet had the hardest time of his life. So, it would be nice of you if you take us to that place because we have to go back after seeing it, but he was persistent that we must have a cup of tea before going to that place. So he called for tea which was quite delightful, then he took us to the place where the Holy Prophet met the sons of Omair, and the road on which the hostile crewed, hooted and injured him, and the dilapidated wall with few bushes beside it, where the Messenger of Allah and Zaid bin Harse took refuge and Addaas presented to them the grapes. Now it was quite difficult for me to refresh that short, wonderful visit to Taif. So, I gave a tap on my mobile and saw the modern Taif. It was not the Taif of 1969, there was no place where I sat for few minutes and wondered, why it happened to the Holy Prophet when he was doing according to the command of Allah, conveying His message but got back heartbreaking treatment. Maybe it was manifestation for His followers

that Allah is the supreme and all powers are in his hand, as He revealed in ***Surah Mulk-67, Verse.1***, blessed be He, in whose hand is the sovereignty and He is potent over everything.

In ***Surah Fatir-35, Verse.15***: O mankind; You are ones that stand in need of Allah and Allah; He is the Self-Sufficient, the Praiseworthy.

A subtle but vital point appeared in my mind that the Holy Prophet [PBUH] came out of Makka and went to Banu Thaqif of Taif seeking their support against the people of Makka, which was denied awfully but when he sought the help of Almighty Allah, mentioning his helplessness and pitiable condition, help came instantly, what a superb guidance?

It's a narration of Aisha in Bukhari, Chapter: ***"The book of the beginning of the creation", Hadith No.3231***, She asked the Holy Prophet [PBUH] "have you encountered a day harder than the day of the battle of Uhud?" The Prophet replied, your tribes have troubled me a lot, and the worst trouble was the trouble on the day of Aqaba (Taif) when I presented myself to lbne Abd-Yalil bin Abd- kalal and he did not respond to my demand (or desire). So, I departed overwhelmed with excessive sorrow and proceeded on in puzzlement and could not relax till I found myself at "Qarnul Tha´alila", where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, Allah has heard what your people have said to you and their reply to you.

Allah has sent the Angel of the mountains to you, so that you may order him to do whatever you wish to do with these people.

The Angel of the mountains called and greeted me and then said; O Mohammad [PBUH] order me what you wish (or want). If you like, I will let Aksh-abain (two hills of Makka) fall on them. The Prophet said, no, but I hope that Allah shall let them beget children who will worship Allah alone, and will worship none beside Him.

Remarkable greatness of the Holy Prophet [PBUH] rightly He was given the best opportunity to take his revenge but He preferred to forgive the oppressors and hoped earnestly, Allah will bless them with the children who shall eschew the idolatry and infidelity and be as true believers.

It's a verse ***Surah Al-Ambiya-107***, And we have not sent thee expect as a mercy to the world.

And a in Surah ***Al-Imran-3, Verse:159***. It was then of the mercy of Allah that thou hast been gentle with them, and wert thou rough, hardhearted, they had certainly dispersed from around thee, so pardon them thou, and ask thou forgiveness for them, and take thou council with them in the affairs and when thou hast resolved, put thy trust in Allah, verily Allah loves the trustful.

Hafiz Ibn Hajar wrote in ***Fathul Baari Vol.6, P.315*** that what the Holy Prophet [PBUH] hoped, it happened after 10 years when the delegation of Thaqif came to Madina, they embraced Islam and through them the whole tribe became Muslim. ***(also in Seerat Ibn Hisham) Vol.2, P.537-548.***

Miracle of Night Journey

Surah Al Isra-17, Verse.1:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

سُبْحٰنَ الَّذِیْۤ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ۝۱

Glory to God who did take his servant for a journey by night, from the sacred Mosque to the farthest Mosque, whose precincts We did bless in order that We might show him some of Our signs: for He is the one who hearth and seethe (all things).

Western scholars do not believe that Quran is a revealed book, nor Mohammad [PBUH] was the Prophet, they say he collected the stories of earlier prophets and the rest of the book himself and attributed it to Almighty Allah. As far as Meraj (ascension) and night journey is concerned, it was a dream. Few of them openly ridiculed and mocked him, not realizing that Muslims are spread all over the world now, and they are badly hurting their feelings. Ironically, they call themselves atheists and free thinkers.

(detail on Page 188)

Faraoh drowned miraculously

These are the verses of ***Old Testament, Exodus 14, from 21 to 28.*** And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land and the water was divided.

And the children of Israel went into the midst of the sea, upon the dry land: And waters were a wall unto them on their right hand and on their left hand.

And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.

And it came to pass, that in the morning watch the Lord look unto the host of the Egyptians through the pillar of fire and of the cloud, and trouble the host of the Egyptians.

And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, stretch out thine hand over the sea, that the water may come back again upon the Egyptians, upon their Chariots, and upon their horsemen.

And Moses stretch forth his hand over the sea, and sea returned to his strength when the morning appeared; and the Egyptians fled against it and the Lord over-threw the Egyptians in the midst of the sea.

And the waters returned and covered the chariots and the horsemen and all the host of pharaoh that came in the sea after them, there remained not so much as one of them.

No fight took place, the enemy of Moses and the children of Israel, the Pharaoh and his whole army were drowned miraculously, none survived.

Incidentally the Prophet who is frequently mentioned in Quran is Moses (one hundred and thirty-six times). Somehow, he is always

there. His full story is spread in parts starting from the first para to the last of Quran.

Quranic version of Miraculous Happening

Surah Ashouraa-26, Verses

52. And we revealed to Moses: Travel by night with my bondmen, certainly you will be pursued.

53. Then Pharoah sent callers to the cities.

54. Verily these are but a small band.

55. And verily they have enraged us.

56. And we are the host well provided.

57. Then we drove them from gardens and streams.

58. And treasures and a noble station.

59. Thus, we punished the pagans. And we caused the children of Israel to inherit them.

60. And they pursued them at sunrise.

61. When the two parties saw each other, the companions of Moses said; Verily we are overtaken.

62. Moses said; by no means: with me is my Lord, He shall guide me.

63. Then we revealed to Moses, smite thou the sea with thy rod, so it became separated and each part was like a mighty mount.

64. And we brought there the other on.

65. And We delivered Moses and those with him together.

66. Then We drowned the others.

67. Verily herein is a sign, yet most of them are not believers.

68. And verily Lord, He is the Might, the Merciful.

It is the beauty of Quran that through it Almighty Allah informed centuries ago that most of the people will not believe what is revealed in it. Another part of this Miracle is from ***Surah Yonus-10***, Verses:

88. And Moses said, Our Lord! Verily thou hast given to Pharaoh and his chiefs adornment and the riches in the life of the world. Our Lord! That they may lead astray men from thy way. Our Lord! Wipe out their riches and harden their hearts, so that they may not believe until they face the torment afflictive.

89. Allah said, surely the petition of you twain is granted, so keep straight on, and do not follow the path of those who are bereft of knowledge.

90. And we led the children of Israel across the sea, then Pharoah and his host pursued them in rebellion and enmity, until, when the drowning overtook him, he said; I believe that He; there is no God but He, in whom the children of Israel believe, and I am of the Muslims.

91. Now indeed! While thou hast rebelled afore, and wast of the corrupters.

92. So this day we deliver thee in thy body that thou mayest be a sign to those after thee; and verily many of mankind are of our signs heedless.

Actually, it was due to the imprecation of Moses and his brother Arron, because they tried their best to bring Pharaoh and his chiefs to the right path but badly disappointed. Pharaoh and his chiefs were so

obstinate and stubborn that openly they said they would not obey them in any circumstances.

This part is from ***Surah Al Aaraf-7***, Verses:

132. They said; whatever the nature of the sign thou mayest bring to us with which to enchant us, in thee we are not going to be believers.

133. Thereafter We sent upon them the flood and the locusts, and the lice, and the frogs, and the blood signs detailed; yet they remained arrogant and they were a people sinful.

134. Whenever a torment fell on them, they said; O Moses! Supplicate thy Lord for us by what thy Lord has covenanted with thee, if thou remove the torment from us we will send with thee the children of Israel. (Unfortunately, they did not have any modern atheists as their advisor.)

135. Then whenever We removed the torment from them till a term which they were to reach, behold they were breaking their promise.

136. Therefore, we took vengeance on them and drowned them into the sea: for the belied our signs and were neglectful of them.

Without any doubt, it was a wonderful act of God, a supernatural event helping his prophet and his bondmen who had no power to fight Pharaoh and his hosts.

This extra ordinary episode is mentioned in Quran three times in various context, in ***Surah Taha-20, Surah Ashouraa-2***6 and ***Addukhan-44***. In three of these Moses was commanded by his Lord to travel by night with thy bondmen, certainly you will be

pursued. The Arabic word used for travel by night is “ASRA” which is the imperative grammatical form of verb “ISRA” which meant physically with bodies to travel during the night, object of travel is attached with preposition letter Ba (ب) that’s why Moses was commanded to take away not in dream but bodily his bondmen during the night

When Moses acted as ordered by his Lord a dry way was exposed for them by the will of God. They passed through it safely, but Pharaoh and his hosts were drowned due to their bad deeds.

If God wanted to kill Pharaoh and his chiefs, He could have done it with the words “LET BE” be--dead. But he was drowned, and sea was divided, turned into two walls and its bed appeared like a normal earth. Men walked on it.

It was a great guidance for future generations that they could also perform this miracle of controlling the sea or river water, stopping diving and converting it with wisdom, planning to acquire modern technology and hard work.

Engineers of England and France sometime around 1950-1960 started thinking, maybe earlier or later, how to connect England and France under the British channel. Eventually it was decided to build a tunnel beneath the channel.

Digging began in 1987 on both sides and by 1994, the longest tunnel of 23.5 miles in the world beneath the British channel was completed. It is 75 meters below the sea level. The amazing side of this tunnel is, it is composed of three tunnels and connected to Folkstone, Kent, UK, a living miracle in the modern age, the work done in the sea

or under the seabed all over the world, the real source is guidance in my humble opinion is the miracle of Moses. Venice is a city built on more than hundred small islands, the most of its part is in water, it is a seaport in the northeastern Italy.

Man has seen the seabed, now he is using it to his advantages and benefits. He is extracting 89.9 million barrels of oil a day from it or 37% annually.

Reality of the night journey

Without going into the details of Night Journey the subject abruptly turned to the miracle of the drowning of Pharaoh and his hosts, and how the engineers of England and France performed an astonishing work not less than a miracle, but it took them about six years to complete it, whereas the miraculous work of the Mighty God did not take more than a day and night, providing guidance to mankind religiously and in worldly affairs. Similarly, He did the same in miracle of Night Journey, because the same verb is used in it. Asre (اَسْرِ) was imperative but in Night Journey, it has been used as Asra (اَسْرٰی)and Ba (بِ) is attached to object (بِعَبْدِہٖ) which means the Glorified took his bondmen physically with body, and Lailan (لَیْلًا) is adverb, meaning by night, soul cannot be called Abd alone.

Wertabet and Porter have explained in their English-Arabic and Arabic-English Dictionary about verb used for night travelling like this (سَرَی یَسْرِی) to travel, سُرِّیَ بِ - to cause to travel, سُرِّیَ- Night Journey. (Arabic Side P.136)

Grammatically and practically, it is proved that the Night Journey which is mentioned in Quran was an implicit reality. The Holy Prophet [PBUH] himself narrated the details of it, and of his ascension to heavens the same night.

Hafiz Ibnul Kathir in his ***Tafseer (Exegesis) Vol.3, P.24***, wrote twenty-three companions of the Holy Prophet [PBUH] related the "Night Journey" repeatedly.

Hafiz Ibn Hajar wrote, there are 10 sayings on which date it happened. Mostly it is believed that it happened on 27th Rajab of 10th Prophethood.

Once it happened bodily and the Prophet [PBUH] was awake and that was in Makka as mentioned in Quran, the second was in dream, and it happened in Madina. First one was called Isra, and the second one was mentioned as Roya. People who are not familiar with the science of Hadith are mostly not able to differentiate between the two and they get confused. Particularly those who do not write about Islam to understand it or to make people to understand it better but to confuse them and make the science of Hadith doubtful. They forget Islam is the religion of all the Prophets who came before Mohammad [PBUH] it started from Adam and completed on Mohammad [PBUH] It prohibits bad and evil deeds and enjoins to be righteous and pious, be helpful to others in good cause. Muslim scholars have done a great work by writing voluminous books on all sort of narrators of traditions of their Holy Prophet [PBUH]. The most reliable, reliable, less reliable, weak and fabricators. When many people describe an incident, addition or deletion was a natural part of

that, but Muslim scholars very carefully secured the authentic description of it, they spent their lives for it.

Hafiz Ibnul Hajar wrote remarkable useful commentary of S***ahi Bukhari in 14 volumes;*** he observed that Imam Bukhari herein used one tradition for different subjects and for particular one subject a number of traditions with variation in narration and narrators to make the subject clear of any anticipated doubt or objection. Hafiz Ibnul Hajar collected in his book ***Fathul Bari Vol.7, P.194 to P.218***, about Night Journey of the Holy Prophet [PBUH] all the narrated traditions. He was blessed with the great knowledge of traditions of the Holy Prophet [PBUH] and their narrators and Realtors. He had the ability to turn apparently contrary traditions into similarity; you did that in one or two traditions of Night Journey too.

It is the narration of ***Sahī Bukhari P.50-455-471-548, and Sahih Muslim Vol.1, P.92- 93;*** Anas bin Malik related from Malik bin Sasa and Abuzar in chapter of Meraj (ascention) P.548, Messenger of Allah [PBUH] said to them about his Night Journey; while I was lying in al Hatim or Al Hajar (half round place outside Ka′ba). Suddenly someone came to me and cut my body from here to here. I asked Al-Jāreed who was by my side, what does he mean? He said, "it means from throat to pubic area or said, from the top of the chest". The Prophet [PBUH] further said, he then took out my heart, and a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me. Al Jareed said to him, it was Al-Burāq, O Abu Hamza. Anas said, yes (I understand).

According to narration of ***chapter: Mention of Angels: P. 455:*** a golden tray full of Wisdom and Belief was brought upto me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam Zam water, and my heart was filled with Wisdom and Belief.

The book of Prophets: mention of Idrees: Abu Zar used to narrate, verily the Messenger of Allah said; while I was at Makka, the roof of my house was opened and Gabriel descended, opened my chest and washed it with Zam-Zam water. Then he brought a golden tray full of Wisdom and Belief, having poured its contents into my chest, he closed it. Thus, the heart surgery was completed.

The narration of P.50, it also from Abi Zar in kitabus Slāt, how prayers were obligated during Isra (Night Journey). The narration is similar to, the narrated as already mentioned.

Apparently four narrations looked contrary to each other but factually they are confirming each other.

The well of Zam-Zam was not in the house of the Prophet [PBUH], so Gabriel descended on the roof of the Prophet [PBUH] opened it and took him to House of Allah in state of sleep and awake and the heart surgery was done at the House of Allah, and from there the Night Miracle Journey started, on white animal Al Burāq who was putting it steps farthest point of reach of its sight or Prophet's [PBUH] sight,(means its speed was very fast) Messenger of Allah [PBUH] said, I was carried on it and Gabriel took me towards heaven of the world and to its entrance, so it may be opened. He was asked, who is he and who is with him. He replied, He is Gabriel and Mohammad [PBUH] is with him.

He was asked again, has Mohammad been called. Gabriel replied in the affirmative then it was said, he is welcomed, an excellent visitor came and it was opened.

When I entered it, I saw Adam there, Gabriel said to me this is your father Adam, pay him your greeting. Hence, I greeted him, and he returned the greetings to me and said, you are welcomed, O pious son and pious Prophet.

Then Gabriel ascended with me till we reached the second heaven, after the same question- answer when we entered in it, there I saw Yaya (John) and Isa (Jesus) who cousins of each other were. Gabriel said to me, they are John and Jesus, pay them your greetings, so I greeted them, and both returned my greetings and said, you are welcomed, O pious brother and pious Prophet. Then Gabriel ascended with me to the third heaven and there I saw Yousuf (Joseph), I was told by Gabriel, this is Yousuf, say him your greeting. So, I greeted him and he returned my greetings to me and said, you are welcome, O pious brother and pious Prophet.

Then Gabriel ascended with me to the fourth heaven and again after those question-answer and we entered it. There I saw Idrees, Gabriel said, this Idrees, pay your greeting, so I greeted him, and he returned my greetings and said, you are welcomed, O pious brother and pious Prophet.

Then Gabriel ascended with me to the fifth heaven and after same question-answers, we entered it and there I saw Aaron. Gabriel said, this is Aaron, pay him your greeting. I greeted him, he returned the

greeting to me and said, you are welcomed, O pious brother and pious Prophet.

Then Gabriel ascended with me to sixth heaven and on its entrance the same question-answers were repeated and we entered in it. There I saw Moses, Gabriel told me this is Moses, pay him your greeting. So, I greeted him and he also greeted me, and said to me you are welcome, O pious brother and pious Prophet. when I left him, He wept. It was said to him, what makes you weep? Moses replied, I weep because a young man sent as a Prophet after me, but his followers will enter paradise in greater numbers than my followers.

Then Gabriel ascended with me to the seventh heaven, the episode of question-answer occurred again at the entrance of the heaven, and we entered in it. There I saw Abraham, Gabriel said to me, this is your father, pay your greetings to him. So, I greeted him, and he also greeted me in return, and said, you are welcome, O pious son and pious Prophet.

Then I was made to ascend to Sidratul Muntaha (the lote tree of the farthest limit). Behold! Its fruits were like the jars of Hajr (a place near Madina) and leaves were as big as the ears of elephants. Gabriel said, this is the lote tree of the farthest limit. Behold! There ran four rivers, two hidden and two were visible. I asked, what are these two kinds of rivers; O Gabriel? He replied that as far as the hidden rivers, they are two rivers in paradise, and the visible rivers are the Nile and the Euphrates. Then Al-Baitulul Mamoor (the sacred house) was shown to me, and a container full of wine another full of milk and third full of honey were brought to me. I took the milk. Gabriel remarked, this is the

natural purity (Islam) which you and your followers are following. It is noteworthy that Gabriel did not take white animal to the heavens, it was left behind.

Scientific analysis of Night Journey

It is impossible for a man of modern age, particularly who has no sympathy or respect for Islam and it's wonderful events, to believe that the Holy Prophet [PBUH] of Islam, miraculously went to Jerusalem which is 770 miles away by air from Makka and had a round of seven heavens in one night and came back to Makka before morning. To their great surprise, scientists and engineers of the modern age have proved practically that it happened and provided the guidance for their achievement, they may not be aware of it. When a newborn baby grows into a young man, his intellectual power also grows with him, and becomes source of success in his life, if he uses it properly.

The first word revealed, or the command was to read (Iqra), therefore Quran should be written and read with letter Q not with K, it is great deception, Muslim must be careful about it. Quran is a Great book, guides in every sphere of human life. As already elucidated that that miracle of all the prophets was guidance to the future generation. In miracle of Night Journey, there are few major sources of guidance.

Heart surgery; the chest of the Holy Prophet [PBUH] was opened, the heart taken out, washed with water of Zam-Zam, filled with wisdom and belief. Doctors used this guidance and now it has become a general surgery.

White animal visibly was a horse, in all authentic narrations, there was no mention, it had wings. Horse was the honour of the rider and source of great speed, that's why it was called Burāq, white colour indicated that future planes or rockets should be of aluminum to gain the lightning speed.

Television: when the Messenger of Allah [PBUH] came back, was ponding, how to tell the Makkans about this great miracle.

According to ***Musnad Ahmad Vol.1, P.309, Fathul Bari Vol.7, P.119*** Messenger of Allah [PBUH] was sitting at a place when incidentally Abu Jahl passed that way, when saw him, asked mockingly any new thing happened. The Messenger of Allah [PBUH] replied yes. Abu Jahl said what is it. The Prophet [PBUH] answered back, I was taken to Baitul Muqaddas (Jerusalem) during the night. He said, and came back to Makka in the morning, be here among us. The Prophet [PBUH] replied, yes, he said, if I call your people would you tell them about your Night Journey. The Messenger of Allah [PBUH] said; yes. He started calling people from Kab bin Loi and others. They gathered in few minutes, and when they sat down, he said to the Prophet [PBUH] now tell them what you told me. The Messenger of Allah [PBUH] related his journey to Yerusalem.

According to ***Seerat Ibn Hasham Vol.1, P.398*** someone said to the people if we travel on the fastest camel, it will take one month reaching there and one for coming back, and your Prophet Mohammad [PBUH] did that in one night. Most of the gathering was confused and perplexed, new converts were highly astonished.

It manifests that the people of Makka considered the Night Journey bodily, not as a dream.

It is narrated by Jabir in ***Sahi Bukhari chapter 41, Hadith of Al-Isra (tradition of Night Journey) No.3886***, he heard, when verily Messenger of Allah [PBUH] said, when the Quraish accused me of lying, I stood in Al-Hejar (outside of Ka´ba) and God brought clearly in view, the Mosque Baitul Muqaddas in front of me and I was looking at it and I was informing them about the signs of it.

It is the narration of Seerat Ibn Hisham that Abu Bakr (R.A) was confirming what the Messenger of Allah was saying. At that time the Messenger of Allah [PBUH] declared, Abu Bakr (R.A)! You are Siddeeq (the testifier).

Space Research: modern miracle of present age is the man made remarkable a small device, called Mobile which is seen in every hand who can afford it. The whole world has shrunk in it with all the knowledge mankind so far gained through available sources. If you also possess one, then tap Google and ask for the Night Journey of the Prophet of Islam. When shown, read it carefully and try to find out, why the Almighty sent Gabriel with a white animal Al-Buraq, he could have done it with the "Let it be". As he created Heavens and Earth. He mentioned it in Quran only from Mosque to Mosque, to show His signs. Because many of Makkans had seen the Mosque Al-Aqsa and they knew nothing about the signs of Heavens. The white animal was the lightning force which could ride human being, as the Prophet rode it. When the Prophet was taken to heavens. The white animal was not needed there; Gabriel was doing the job himself. He could have done it during the journey from

Makka to Yerusalem too. But white animal was a source of guidance for the future space reachers, how to go out of earth and come back to it, speed was the vital factor.

When Russia and United States of America became superpowers and all the countries were under their arm or foot, they also desired to conquer the sky and establish their bases in it. Though their aircrafts and airliners were flying but they could not go out of the earth gravity. It was believed, nothing can go beyond the gravity of the earth and whatever do manage to cross the barrier, were not able to come back to the earth. Hence both the superpowers started their campaign with remote controlled artificial satellites, taking guidance from the Night Journey of the Holy Prophet (PBUH) that lightning speed is required to achieve this objective.

Russia was first to succeed in its mission "SPUTNIK", whose weight was 183.9 lbs., and its diameter was only 22.8 inches, was launched successfully on 14th October 1957 into the orbit. With the speed of 18,000 miles per hour, it was orbiting the earth every 98 minutes for three months and was not brought back to earth safe and sound but was burned in its atmosphere. Inspite of that two more satellites were launched and even one carried a dog into space, which died after a few hours in its carrier.

United States of America wanted to take lead in space race, but Russia succeeded ahead of it, although it started its preparation after 1950, and tested several varieties of rockets and missiles, but all of those tests ended in failure. U.S. government suffered a swear set back in December 1957, when its artificial satellite named "Vanguard" exploded

on the launching pad. The scientists and engineers kept on the hard work and were successful eventually when they launched “Explorer”, their first artificial satellite into space. Though it was slighter than “Sputnik”, but was sent deeper in the space on 31st January 1958. Between the two superpowers the space race continued.

According to mobile information, the average distance from the earth to the moon is about 384400 kilometers (238900 miles), however, the moon’s orbit is “Elliptical”, which means its distance from earth varies slightly over the course of a month. The closest point is called “PRIGEE” which is about 356400 kilometers (2,21500 miles) and the farthest point is called “APOGEE”, which is about 4,05500 kilometers (2,52000 miles) away from Earth.

APOLLO 11 was launched by American scientists and engineers on 20th July 1969 to explore the Moon, from Kennedy Space Center, with the crew of three men. Speed of the spacecraft was 39,897 kph/ 24,791 mph, it did not go straight to the farthest point of the Moon, instead it had to orbit the Earth and the Moon. Thats why it took about 77 hours to reach the Moon. The crew had not landed on the Moon in the past, so they had to orbit the Moon at different heights otherwise with the speed it was travelling, it needed about ten hours to reach its destination.

Three astronauts, Neil Armstrong, Edwin buzz Aldrin and Michael Collins were part of the first Apollo 11 mission. Neil and Michael created the history of mankind walking on the Moon and both of them remained on the surface of it nearly for two and half hours

collecting samples and conducting experiments. Neil was the first one who walked on the Moon.

The third member of the crew, Michael Collins remained in orbit around the Moon in the command module, waiting to pick up Armstrong and Aldrin after their Moonwalk.

A note is part of the story of "Explorer" that speed of 17,000 mph is necessary to achieve the low Earth orbit, where the spacecraft continuously falls towards the Earth but never actually gets closer due to its horizontal velocity.

If we ask Google about the speed of a fighter jet, the reply will be about 1300 mph, whereas a rocket goes into the sky with the speed of 6.96 miles or 11.186 kilometers in one second.

A valid question

Keeping in view the great work done by Russia and the United States of America, Jerusalem is 770 miles away from Makka. If a man made satellite can have a round of the Earth in 93 minutes, God the Almighty who created heavens and Earth and whatever is between the two of them, and created, The walking automatic human machine and blessed him with the brain and wisdom to use it, Who guided the intelligent people through His Miracle to invent what is useful for the human society, had He not the power to take his Prophet to Jerusalem and show him the signs of Earth and heaven in a long one night, and bring him back.

At the time there was no concept or any sort of imagination about the heart surgery, but Gabriel did the divine spiritual heart surgery for the

guidance of future generations and today it is happening in the whole world.

Likewise, the white animal was not a real horse, it was in fact a divine force given the shape of a horse according to that time. It was considered to be a majestic conveyance for travelling for the honourable personalities. It could walk on the road and fly in the air. If it had wings (though it needed not) they were to change direction or going up in the sky or coming down to the Earth like all the modern aircrafts. It could gain the required speed during its flight like jets and rockets. It was used to take the Prophet [PBUH] to Jerusalem and bring him back to Makka. Gabriel took the Prophet himself into the heavens and showed him the signs with the command of Allah. It was a superb guidance to modern scientists and engineers, how to go out of the Earth and come back to it it was the speed of the white animal which guided them to their success as earlier explained.

Skylab

Skylab was the United States first space station launched by NASA, occupied for about 24 weeks between 14th may 1973 and February 1974. It was operated by 3 trios of astronaut crew: Skylab 2, Skylab 3, and Skylab 4. Operations included an orbital workshop, a solar observatory, Earth observation and hundreds of experiments. Skylab's orbit eventually decayed, and it disintegrated in the atmosphere on July 11, 1979, scattering debris across the Indian Ocean and Western Australia. Its length was 82.4 feet (25.1 meter), Width 55.8 feet (17 meter), height 36.6 feet (11.1 meter), diameter 21.6

feet (6.61 meter). Its weight was about 91 metric tons. Stationed at 435 kilometers high in the sky. Orbited the earth every 93.4 minutes for 171 days. The last Skylab crew return to earth on February 8, 1974.

Russian space station Salyut1 was first in the world launched on 19th of April 1971 with crew of two astronauts, orbiting the earth for 175 days. It is undeniable fact that Soviet Union was the first country in the world to put any technology into the space. But it is surprising that it did not land its astronauts on moon.

US and Russia both have proved that their astronauts walked in the space and that was surely a great feat. They used the God-given wisdom and ability to achieve it with tremendous efforts and hard work. Wonderful idea was also provided by Him through the miraculous Night Journey of His Prophet Mohammad [PBUH] which was doubtlessly a reality, and source of guidance. If mankind can perform this magnificent feat, his God, the Lord has unlimited power to do it, because He is potent over everything.

Reduction in obligatory prayers from fifty to five

Back to tradition of ***Bukhari No.3887,*** Allah the God is indeed compassionate and merciful.

When the Prophet Mohammad [PBUH] was on the 7th heaven, there he saw the "Baitul Ma´moor", the house always full of the angels. Everyday seventy thousand get the opportunity to enter in it, then they

will never get the chance again for its entrance, which means the Angel of Allah are countless.

It is a narration of ***Fathul Bari Vol.7, P.216***, Abu Zar said, the night Messenger of Allah [PBUH] was taken to heavens, he saw angels worshipping the Almighty Lord, some of them were standing respectfully praying not bending or prostrating. Some of them were in Bowing position and some of them prostrating, remaining each of them in his posture forever. Three positions of angels were gathered in the present of fifty prayers of worship given to the Messenger of Allah [PBUH] at the seventh heaven with purity of belief and peace of mind.

Messenger of Allah [PBUH] himself said, then the prayers were enjoined upon me, they were 50 a day. When I returned and passed by Moses, he asked, what have you been ordered to do? I replied, I have been ordered to offer 50 prayers a day. Moses said, your followers would not be able to pray fifty times a day and by Allah, I have tested people before you, and I have tried my level best with children of Israel (in vain). Go back to your Lord and ask for reducing the burden on your followers. So, I went back and Allah reduced ten prayers for me. As I returned to Moses, he repeated the same what he had said before. Then again, I went back to Allah and He reduced ten more. But when I came back to Moses, he repeated his words. So, I went to Allah and He ordered me to observe ten prayers a day. But when I came back to Moses, he repeated the same advice. Hence, I went back to Allah, I was ordered to observe five Prayers a day.

When I came to Moses, he said, what have you been ordered? I replied, I have been ordered to observe five prayers a day. He said, your

followers would not be able to pray five times a day. Doubtlessly I have got an experience of the people before You, and I have tried my best with the children of Israel, therefore go back to your Lord and ask for reducing the burden of your followers.

I said, I have request so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's order.

The Messenger of Allah [PBUH] said, when I left, I heard a voice saying, I have passed my order and have reduced the burden of my worshippers. - (Arabic P.435)

In chapter, Mention of Angels; When he said, I have surrendered, he was addressed by Allah, I have decreed My obligation and have reduced the burden on my slaves, and I shall reward a single good deed as if it were ten good deeds.

It means, Allah spoke to His Messenger directly and when the Messenger [PBUH] went to him on the advice of Moses for the reduction in the prayers, Allah assured the worshippers that their five prayers will remain fifty as reward for obeying their Lord.

This narration manifests that Moses affectionately cared for the followers of his brother Prophet Mohammad [PBUH] and informed his brother about his own experience and wished for them comfort and easiness. But what is happening today, do thee children of Israel acting according to what their Prophet Moses did. At present Most of the Muslims are doing what Moses repeated in his welfare advice to his brother Prophet. They are forgetting that this world is a testing place. The wonderful place is paradise, and the Messenger of Allah [PBUH] saw a glimpse of it, during his Night Journey.

It is a narration of Bukhari, chapter, mention of Idrees from ***Kitabul Ambia P.471***, then I was admitted into paradise where I found small tents of pearls and the earth of Musk. Quran is full of its details, but the quoted reference is the personal visit of the Holy Prophet (PBUH) (PBUH) to it.

Second ascension in dream at Madina

When human being sleeps, his or her mind is awake and whatever he or she sees or acts is called dream. Amazing fact of it is, normally the dreamer forgets his or her dream with the passage of the day. Some dreams exceptionally do remain in the mind for years. In Arabic dream is called "Roya" and on the contrary, when awaked person travel during night from one place to another place, is called "Isra", two are entirely different states.

Unfortunately, the people who are not well versed in Arabic language are unable to differentiate between the two, particularly it is a great problem with the English writers about Islam, they often mix up the two and consider or try to prove that "Isra" was a dream and happily use weak and fabricated traditions to satisfy their egotism.

Kitabul Tabeer: Part 91 of Sahi Bukhari is about interpretations of dreams, which consist of 64 traditions an additional 35 are as explanation or comments. It is a comprehensive part of the book about dreams.

Abu Qatada related from the Prophet [PBUH] he said, a true good dream is from Allah and bad dream is from Satan (No.6986).

Abu Qatada also added, the Prophet [PBUH] said, whosoever see in his dream something he disliked, he should spit without saliva thrice on his left and seek refuge with Allah from Satan, it will not harm him, and Satan cannot appear in my shape (6995). Narrated Anas bin Malik, the Messenger of Allah said, a good dream of a righteous man is one of the forty-six parts of the Prophethood (No.6983).

Imam Bukhari has recorded many interpretations of different things seen in dreams.

The ascension in dream is also related in the part of dreams. The Messenger of Allah [PBUH] himself said, he had a dream ***(chapter: the interpretation of dreams after the morning prayer- tradition No.4047- Part 91)*** and also traditional of ***Kitabul Jnāiz (part of funerals- chapter 93, Hadith No.1386, P.185),*** Samura bin Jundab narrated, whenever the Prophet [PBUH] finished the morning prayer, he would face us and ask, who amongst you had a dream last night? If anyone had a dream, he would narrate it. The Prophet [PBUH] would say, Masha-Allah (whatever God wished, is indicated a good omen).

One day he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet [PBUH] said, but I had a dream last night. Two men came to me, got hold of my hand and took me to the sacred land. There I saw a person sitting and another standing with an iron hook in his hand pushing it inside mouth of the former till it reached the jawbone and tore off one side of his cheek, then did the same with the other side, in the mouth of the former meantime the first side of his cheek became normal, then he repeated the same operation again. I said, what is this?

They told me to proceed on, and we went on till we came to a man lying flat on his back, and another man standing close to his head carrying a stone or a piece of rock and crushing the head of the man who was lying, with the stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state, and the man came back and struck him again and so on. I asked who is this?

They told me to proceed on; So, we proceeded on and passed by a hole like as oven, with a narrow top and wide bottom, and the fire was kindling underneath the hole. Whenever the fire flame rose up, the people were lifted to such an extent that they were about to get out of it, and whenever the fire subsided, the people went down into it, and they were naked men and women in it. I said, who are they?

They told me to proceed on, so we proceeded on till we reached a canal of blood and a man was in it and another man was standing at its bank with stones in front of him, facing the man standing in the canal. Whenever the man in the canal wanted to come out, the other one threw a stone on his mouth and caused him to retreat to his original position, (it kept on) whenever he wanted to come out the other would throw a stone on his face and he would retreat to his original position. I asked, what is this?

They told me to proceed on and we did till we reached a well flourished green garden having a huge tree and near its roots was sitting an old man with some children. (I also saw) Another man near the tree with fire in front of him and he was kindling it up.

Then they made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old and young men, women and children. Then they took me out of that house and made me climb up the tree further and made me enter another house, that was better and superior to the (first one) containing old and young people.

I said to them (my two companions), you have made me ramble all night. Tell me now all about that I have seen. They said, yes.

As for the one whose cheek you saw being torn away, he was a liar, and he used to tell lies and people would report those lies on his authority till they were spread all over the world. So, he will be punished like that till the day of Resurrection.

The one whose head you saw being crushed, whom Allah had given the knowledge of Quran (knowing it by heart) but he used to sleep at night he did not recite it and did not act according to its teaching during the day, so this punishment will go on till the day of Resurrection.

And those who you saw in the hole (like oven) were adulterers (men and women who committed illegal intercourse).

And that you saw in the canal of blood and like him those were dealers of Riba (interest-usury).

And the old man who was sitting at the base of the tree was Abraham (PBUH) and the little children around him were the offsprings of the people.

And the one who was kindling the fire was Malik the gatekeeper of the Hellfire.

And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs.

I am Gabriel and this is Michael. Raise your head, and I raised my head, and saw a thing like cloud over me. They said, that is your place. I said, let me enter my place. They replied, you still have some life which you have not completed and when you complete that then you will enter your palace.

The Messenger of Allah [PBUH] before describing what he saw during the night. He explicitly stated that He dreamt last night. What he saw was a dream, it happened while he was sleeping. But the Night Journey mentioned in Quran by God himself was a real miraculous travelling while the Prophet [PBUH] was awake and space researchers have confirmed that it was possible in few minutes. The Prophet did not say it was a dream, through the dreams of Prophet were also revelations. What Prophet Mohammad [PBUH] was shown during his dream, it was actually a message of warning to propagators of false news or something which is not true, and the men of knowledge of Quran, and the men and the women who commit sinful adultery, and the businessman who are involved in ushery or interest which has become part of business as normal routine. It was also a source of glad tiding for common and martyr believers that they shall abode in paradise.

Allah provided the way out

After the death of Abu Talib and the loving wife Khadija, the enemy of Islam were very happy, and they intensified their campaign to wipe out the followers of Mohammad [PBUH], if possible, him too. While torturing the believers they did not spare even their Prophet.

It is narrated by Urwah bin Zubair, in Bukhari, Book (part) The building of the Ka´ba, chapter, (The troubles) the pagans of Makka caused the Prophet [PBUH] and his companions to suffer, P.544-59, he said to Abdullah bin Amr bin Aas, tell me the hardest troublesome thing caused by the polytheists to the Prophet [PBUH]. He replied, while the Prophet [PBUH] was praying in the Hijr (outside Ka'ba) Uqba bin abi Muqit came and put his garment around the neck of the Prophet [PBUH] and throttled him violently. Abu Bakr (R.A) came and caught him by his shoulders and pushed him away from the Prophet [PBUH] and said, do you want to kill a man because he says, my Lord is Allah.

In the same chapter but the narrator is Abdullah bin Masood ***(Hadith No.3854),*** while the Prophet [PBUH] was praying and was in posture of prostrating and some of Quraish were sitting around him. Uqba bin Abi Moqit brought an abdominal of a camel full of its contents, intestines and offal etc. The Prophet [PBUH] did not raise his head (or could not due to its weight). Fatima came, and she removed it from his back and cursed those who did it. The Prophet [PBUH] also imprecated, O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, Utba bin Rabia, Shaiba bin Rabia, Umayya bin Khalaf or Ubai bin Khalaf (The sub-narrator Shuba was not sure of the last name). He said and I saw them killed in the battle of Badr and thrown into the well except Umayya or Ubai whose bodies were mutilated but he was not thrown into the well.

The enmity against the Prophet [PBUH] of Islam had reached to such an extent that they could offend him at any time and the way they desired.

According to ***Seerat Ibn Hisham Vol.1, P.416***, a wicked man from the pagans of Makka threw mud on the head of the Prophet [PBUH] and he entered his house with that mud on his head. One of his daughters stood up to him and started washing her father's head and was weeping. The Messenger of Allah [PBUH] said to her, O my dear daughter! Do not weep. Surely God will protect your father, and was also saying, Quraish did not cause me which I disliked until Abu Talib died.

Despite ugly treatment of Quraish and unfavorable circumstances, Islam still spread and many prominent of Arab converted to it.

The Messenger of Allah [PBUH] continued his preaching mission and meeting the people during the Hajj season. In the eleventh year of Prophethood he met a group of people at Aqaba, a place between Mina and Makka, he asked them who they were and from where they have come. They replied, they have come from Madina and they belonged to Khazraj.

The Messenger of Allah [PBUH] said, confederate of Jews, they said, yes. The Messenger of Allah [PBUH] said, why don't you sit with me for a while, I will talk to you, they agreed and sat with him. He invited them towards Allah the Glorified and Exalted and informed them about Islam and recited for them Quran and explained to them what Allah has done to them through Islam. Jews were living with them in their city, and they were people of the Book and knowledge, whereas the Khazraj were polytheist, worshipper of idols, and for that Jews fought them in their city. Whenever there was any issue between of them, the Jews used to say, a Prophet is about to appear now doubtlessly. The time of his

appearance has come. We will follow him, and we will kill you as Iram and Aād were killed.

When the Messenger of Allah talked to them (they were six men) and invited them towards Allah, some of them said to some of them, O companions! Do you know by God, he is the Prophet about who the Jews were threatening you, they should not be ahead of you to him, comply with what he is inviting you. Believe him and accept what has he offered of Islam. Then they said to the Prophet [PBUH], we have left behind main part of our people, they are hostile to each other and wicked, we will give them your message also, and tell them, we have already accepted this religion. If Allah united us through you, there won't be anyone more respected and honorable than you.

Though they were only six, namely Asad bin Zurara, Auf bin Harith, Rafia bin Malik, Qutba Bin Aāmir, Uqba bin Aāmir and Jabir bin Abdullah (not Jabir bin Abdullah bin Amr bin Haram), but when they came back to Madina, propagated the teachings of Islam in such a way that the news of Islam reached every house of Madina. So, the year, twelfth of prophethood twelve good people of Madina came to Makka and met the Prophet [PBUH] at Aqaba during night.

First oath of allegiance of Madinites

It is narration of Ubada bin Samit in ***Sahih Bukhari, chapter, the deputation of the Ansar to the Prophet [PBUH] at Makka and the solemn pledge at Al Aqba, P.550 and Seerat Ibn Hisham P.433,*** who had taken part in the battle of Badr with the Messenger of Allah [PBUH] and had been amongst his companions on

the night of al Aqba, and the Messenger of Allah [PBUH] was surrounded by group of his companions and the Prophet [PBUH] said to them, to come along and give me the Pledge of Allegiance that you will not worship anything besides Allah (God), will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself and will not disobey me, if I order you to do something good. Whoever among you will respect and fulfill this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world, that will be his expiation for it. If one of you commit any of these sins and Allah cover it, then his destiny will rest with Allah. If He wished, He would punish him and if He wished he will forgive him, so I gave the pledge of allegiance to him for these conditions.

Ubada bin Samit further explained in his next narration, I was one of the chiefs of a group who made the Pledge of Allegiance to Messenger of Allah [PBUH] we took the oath of allegiance to him, that we would not worship anything other than Allah, would not steal, would not commit illegal sexual intercourse, would not kill a person who's killing Allah has made illegal except rightfully, would not rob each other and we would not be promised paradise if we did the above sins. Allah will give his judgment concerning it.

These are the fundamental principles of Islamic Society, and main part of law of the Islamic state, as it was promulgated in the first Islamic state established at Madina.

The group consisted of twelve members, five of them embraced Islam last year, Jabir bin Abdullah the one who did not come, the other

seven were; ① Muaz bin Harith ② Zakwan bin Abde Qais ③ Ubada bin Samit ④ Yazid bin Salaba ⑤Abbas bin Ubada bin Nazla ⑥ Abdul Haisim bin Atlayhan ⑦ Owain bin Sa´ada, Allah may be pleased with them.

When the oath of allegiance was completed the Messenger of Allah [PBUH] sent Musab bin Umair with them to teach them the Quran and Islam and to make them understand the principles of the faith. Musab bin Umair proved to be a very successful educator and Islam spread with rapidity in Madina.

Interesting conversion of two leaders

Its narration of ***Seerat Ibn Hisham Vol.1, P.425-436:*** Musab bin Umair was staying with Asad bin Zurara at Madina. One day Musab and Asad bin Zurara and some other Muslims gathered at a well of Bani Zafar in their garden to plan, how to convert Abdul Ashal and Banu Zafar to Islam.

Sa´d bin Moadh and Usaid bin Hudhair were the leaders of two tribes, somehow news of the meeting reached them, and both were idolaters at that time. Thus Sa´d said to Usaid, these two men are misleading the foolish amongst us. You better go and tell them to desist from doing so and avoid coming to our area. I would have done it myself but the reason for my not going is that Asad is son of my aunt. Usaid took his lance and went to them. When Asad bin Zurara saw him coming to them, he said to Musab, he is the leader of his tribe, talk to him most effectively. As he came began to abuse them and said, two of you come

to our locality and mislead our weak and foolish people. If you care safety of yourself, stay away from us.

Musab said to him politely, why don't you sit with us and listen to what I say, if you like it, accept it and if you dislike it reject it.
He said, it is quite fair and drove his Lance into the earth and sat with them. Musab, then explain to him the teachings of Islam and recited to him Quran. He said what a beautiful and lovely saying this is, and he asked, who wants to join your faith, what he must do. Musab told him, he has to take a bath, clean his garment, bore the evidence of the truth (Allah is the only God and Mohammed is his servant and his Prophet [PBUH] and pray two supererogatory prayers. He stood up, left the place, had a bath, cleaned his garment and came back, bore the evidence of truth and prayed the supererogatory prayer. Then he said to both, there is a man whom I left behind, if he also accepts your faith, then everyone of his tribe will join him and I will send him when I go back. Then he took his Lance and returned to Sa´d and people of his tribe who were waiting for him and sitting at the place of their meeting.

When Sa´d saw him said to the people sitting there, I swear by Allah, Usaid has not returned with the face he went from you. When he reached the meeting place, Sa´d asked him, what have you done. He replied, I talked to them and by God I did not see anything deplorable about them, still I have told them not to come to our place. Both of them have assured they will not do anything which you dislike. By the way I have been told that Banu Haritha has gone out to kill Asad bin Zurara, because they have known that he is son of your aunt and will break the pact they had with you.

Sa´d bin Muadh stood up instantly enraged fearing what he heard about Banu Haritha and held his lance in his hand and reached where Musab and Asad bin Zurara were sitting, and found them in peace and calm, understood, Usaid has done this intentionally, so that I also hear them, then it happened to him what happened to Usaid bin Hudhair. When Saad came back, people of tribe were still there, so he asked them, O Banu Abd ul Ashal! What do you think of me? All of them replied, you are our leader and chief man. Your advice and your views are always the best and the noblest.

In that case, said Saad, I will not speak to any man or woman amongst you until you believe in God and his messenger Mohammad [PBUH] and before evening fell they were all Muslims.

Musab bin Umair's own example (R.A)

Musab was a son of wealthy parents, both loved him with heart and soul, particularly his mother bought for him most expensive dresses, shoes and perfumes. He was living a luxurious life in Makkah and was a well-mannered handsome man with beautiful hair and of normal height. When he heard that believers of Islam get together in House of Arqam with the Messenger of Allah [PBUH], he went there and adopted the faith of Islam, but kept it a secret fearing his mother, but a man called Usman bin Talaha saw him praying and informed his mother and his family. They put him into house imprisonment, but he managed to migrate twice to Abyssinia. Eventually his mother deprived him of all the luxury she had provided him, but he

did not deviate from the faith he had adopted and endured bravely all the hardships of life.

It is a narration of ***Jamia Tirmizi Vol.2, P.83-84, Usdul Ghāba Vol.5, P.183, Tabaqat Ibn Saad Vol.3 P.116*** (less or more). Ali said, when Musab bin Umar came to us, we were sitting in the mosque with the Messenger of Allah [PBUH], he had covered his body with a cloak mended with patches of leather. When the Messenger of Allah [PBUH] saw him, wept remembering all the good things he was blessed and taken away from him and for his present miserable condition.

According to the narration of Ibn Sa´d, Messenger of Allah [PBUH] said, I did not see anyone with more beautiful hair, expensive fine dress and blessed with divine delicacy of life than Musab bin Umar in Makka.

Then the Holy Prophet [PBUH] said, how would you be in coming times when one of you will adorn himself to go out in the morning in one dress and in the evening in another. When he will sit to eat his food, one plate will be put in front of him for his food and when he ate it, in place of it, the second will be put for the sweet etc. and you will decorate your house with curtain as the Ka´ba, house of Allah is covered. The companion said, then we will be in much better position than the present of ours today, we will get more time for worship of our creator, but the Messenger of Allah [PBUH] said, Nay, you are better today. Imam Tirmizi remarked, though the narrator is reliable, but no other has narrated it. It proves that great scholars of Ahadis were very careful while relating or narrating Ahadis.

Musab bin Umar was a rich man and rejected all sorts of luxury for the sake of Allah and his prophet and Allah blessed him with such a convincing power that Aus and Khazraj who were enemy of each other and for centuries became Islamic brothers through his remarkable education. They used to pray together behind him. He was the first one of all the companions of the Prophet [PBUH] who had the honor of organizing the first congregation of Friday sermon and prayer by the instruction of the Holy Prophet [PBUH] at Madina.

The second oath of Aqaba

It was wonderful preaching and sincere mannerism of Musab bin Umair that nearly all the houses of Aus and Khazraj were enlightened with Godly light of Islam. A respectable delegation of them, consisting of seventy men and two women came to Makka in the 13th year of prophethood to meet the Messenger of Allah [PBUH] and to request him to migrate to Madina during the Hajj season. The meeting place again was Aqaba but this time after midnight secretly. When the Madinites gathered at the appointed place, Messenger of Allah [PBUH] came along with his uncle Abbas bin Abdul Muttalib who was not yet converted to Islam. He was the first to speak and he said, O you people of Khazraj; Mohammad [PBUH] has a position amongst us, which you know, and we have protected him from our people as much as we could, as you have seen. He is one of the most respected amongst his people and has some sort of power in his town. He refused to join anyone except you. If you think you can carry out what you promise in calling him to

you and you can defend him against his enemies, thou the burden of your understanding is upon you. But if you are going to surrender him or abandon him after having taken him with you then you better leave him alone.

The Madinites replied, we have heard you and now we want to hear the prophet of God. The Messenger of Allah [PBUH] read out the Quran and invited them to Islam and then said! Do you pledge that you will defend me as you will defend your women and children. Brā bin Marur their chief, stretched out his hand and holding his hand said:
We pledge, O Prophet of Allah, we will and by God, we are children of war, and we have inherited fighting from our forefathers.

Then Abdul Hatim bin Taihan said: O prophet of Allah! There is connection between us and the Jews which we are going to break, if we do it and Allah bless you with great success in coming future, will you return to your people and leave us.

Messenger of Allah [PBUH] smiled and said, in life and death I will be with you. You are from me and I am from you (same blood), I will fight when you will fight and I will live in peace with whom you will live in peace, with whom you make an agreement of peace, I will honor it. ***(Ibn Hisham Vol.1, P.446).***

After hearing the Prophet of Allah [PBUH] when the people of the delegation were ready to take the pledge, Abbas bin Ubada said to them (to make it surer beyond any doubt), O the people of Khazraj! Do you know the significance of the pledge you are making with honorable man? You are pledging him to fight against red and black meaning the enemies of Prophet Mohammad [PBUH], the reply was we do know. He

continued and said, when your property is plunged into danger and your nobles into death, you are going to surrender this man, you better leave him now. Because if you do that, it will be a shame for you in this world and the next. But if you think you can carry out what you are called upon to do despite the loss of wealth and the death of your nobles then take him because it will be your good for both and hereafter. The people of the delegation accepted despite loss of wealth and the death of their nobles.

What shall be for us, O prophet of Allah, if we remain firm in our pledge?

Ibn Hisham (Vol.1, P 44).

when the oath of allegiance was completed, twelve persons amongst them were appointed as their leaders to teach them Islamic principles and its basic teaching at Madina. They were from Khazraj.

1.As´ad bin Zurara

2.Rāfay bin Mālik

3.Ubāda bin Samit (three of them had pledged in the first oath of Aqaba)

4.Sa´d bin Rabi

5.Munzir bin Amr

6.Abdullah bin Rwaha

7. Br´ā bin Marur

8. Abdullah bin Amr

9. Sa´d bin Ubada

10. Usaid bin Hudhorir

11. Sa´d bin Khaithama

12. Rafah bin Abdul Manzir

(Ibn Hisham Vol.1, P.441)

It was a secret meeting but suddenly they heard a yelling voice, O ye Quraish! Mohammed and young men with him have met to fight you.

The Madinites were ready to fight but the Messenger of Allah [PBUH] said to them go back to their tents or sleeping places. Few pagans of Madina were part of the group of Madina, but they did not know anything about the pledge of believers. So, in the morning when elders of Quraish came to their tents and asked them about the secret meeting, they flatly refused and the believers kept quiet, because meeting held when they were sleeping. In the meantime, the Madinites left for Madina. When Quraish found out more information about the pledge, they pursued the Madinites but did not succeed in catching them. Unfortunately, Sa´d bin Ubadah was caught and was beaten and tortured till he was rescued by Jubair bin Mut´im and Harith bin Ummaya with whom he had trade relations and provided them shelter also during their stay in Madina.

Inception of first Islamic State

When the Quraish knew more about the second pledge of Aus and Khazraj they grew more violent to the followers of the Messenger of Allah [PBUH] and it became impossible for the believers to live along with disbelievers. Hence the Holy Prophet [PBUH] ordered them to emigrate to Madina. Within two to three months almost all the Muslims left Makka accept the Prophet (PBUH), Ali, Abu Bakar, some woman and old people. Muslims, who were scattered here

and there, even those who were in Abyssinia, they also came to Madina. The Muslims of Madina welcomed them with open heart and even shared with them what they owned.

When the Quraish came to know that those who were victim of them with all sorts of cruelty and callousness are now well protected and well sheltered in Madina, so they got worried that with the help of their Islamic brothers, they might be a hindrance in their trading route to Syria, or they might attack Makka to take revenge for the past injuries done to them.

The elders of them got together in the meeting place (Darul Nadwa), and after considering different options, they agreed on what Abu Jahl proposed. His suggestion was, one bravest man of each tribe be picked up, provided with a sharpest sword then as a group they surrounded the House of Mohammed [PBUH] in the darkness of the night and in the morning when he comes out for his prayer, all of them attack at once together and kill him. His blood will be divided among many tribes, with whom Abd-Munaf or Banu Hashim will not be able to fight and they will be forced to accept blood money, which we will give happily. This proposal was unanimously approved and accepted, but they did not know the God of Mohammed [PBUH] is Omnipotent, Omnipresent and Omniscient, nothing is hidden from him. He is knower of each and everything. When they decided to put off the main source of Godly light, instantly Gabriel came with the message of Allah to his Prophet [PBUH]. He will not sleep on his bed tonight.

When the Messenger of Allah [PBUH] saw that his house is surrounded by those bravest men of all the Pagan tribes, he told Ali, you

sleep on my bed tonight and cover yourself with my green Hazarmi sheet and be sure, nothing shall happen to you which you dislike. He himself came out of the house, held a palm full of mud from the ground and reciting the opening verses of ***Surah Yasin-36*** and threw the mud towards them and it reached every head of the man of the group, and he passed through them, none of them could see him, the verses were:

1. Ya-Sin

2. By the Quran of full wisdom

3. Verily thou act of the sent ones

4. Upon the straight path

5. This is a revelation of the Mighty, The Merciful

6. That thou mayest warn a people whose fathers were not warned, so they are neglectful

7. Assuredly the word has been justified against most of them, so they are neglectful

8. Surely, we have placed on their necks shackles which are up to the chins, so their heads are forced up

9. And we have placed before them a barrier; so that they do not see (***Seerat Ibn Hisham Vol.1, P482-483).***

Amazing duality of scientists and engineers

Apparently, they do not believe in God or in any religion but factually they have been following the miracles of past, they may deny it.

In this case the Prophet [PBUH] knew nothing about the secret meeting and their unanimous decision. Allah informed him miraculously

and ordered him to leave Makka. It was more wondering when the Prophet [PBUH] passed unseen by those who had encircled his house, throwing mud upon their heads, reciting Qur'anic verses. Keeping in view that modern scientists have invented many other ways now. Modern technology has made it possible for scientists to discover secret of others. Mobile is a living miracle of modern age.

Religious people firmly believe that God is in the seventh heaven on his exalted throne and power of his knowledge is everywhere, whatever he wants to do, he just says Be, and it happens promptly.

Man made small device can connect you to every country in the world where this facility is available. Allah the God and Lord, who created the earth and heavens has the unlimited power to do it, and he had been helping his Prophets whenever they needed. That's how Mohammad [PBUH] went out of his house unseen and those who came to kill him lost their sight at that moment, and when they were going around in search of him.

Migration of the Holy Prophet [PBUH]

Part of lengthy narration of ***Bukhari No.3905 P.533,534***. The Messenger of Allah [PBUH] went to the House of Abi Bakr, and both reached a cave on the mountain of Thaur and stayed there for three nights. Abdullah bin Abi Bakr, who was intelligent and sagacious youth, used to stay with them overnight. He used to leave them before daybreak, so that in the morning he would be with Quraish as if

he had spent the night in Makka. He would keep in mind any plot made against them and when it was dark, he would go and inform them of it. Aāmir bin Fuhaira, the freed slave of Abi Bakr used to bring milch sheep (of his master Abi Bakr) to them a little while after nightfall in order to rest the sheep there, so they always had fresh milk at night of their own sheep. Aāmir bin Fuhaira would then call the herd away when it was still dark (before the daybreak). He did the same in each of those three nights. Messenger of Allah [PBUH] and Abu Bakr had hired a man from the tribe of Bani Ad-Dail from the family of Bani Abd bin Adi as an expert guide and he was in alliance with the family of Al Aās bin Wail Assahaic and he was on the religion of the infidels of Quraish. The Prophet [PBUH] and Abu Bakr trusted him, gave him their two she camels and took his promise to bring their she camels in the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), Amir bin Fuhaira and the guide went along with them, and the guide led them along the seashore.

The nephew of Surahqa bin Jo´sham said that his father informed him that he heard Surahqa bin Jo´sham saying, the messenger of the heathens of Quraish came to us declaring that they had assigned for the person who would kill or arrest The Prophet [PBUH] of Allah and Abu Bakr, a reward equal to their blood money (100 camels for each of two). (Saying of Surahqa) while I was sitting in one of the gatherings of my tribe Bani Mudlij, a man from them came to us and stood up while we were sitting and said, O Surahqa, no doubt, I have just seen some people far away on the seashore and I think they are Mohammad [PBUH] and his companion. Surahqa added, I too realized that it must have been

them. But I said, no, it is not them, but you have seen so-and-so, and so-and-so whom we saw set out. I stayed in the gathering for a while then got up and left for my house and ordered my slave girl to get my horse ready which was behind a hillock. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (Mohammad [PBUH] and Abu Bakr), my horse stumbled and I fell from it, then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them or not, and the lot which I dislike came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Quran by the Messenger of Allah [PBUH] who did not look hither and thither while Abu Bakr was doing it often. Suddenly the forelegs of my horse sank into the ground up to the knees and I fell from it. Then I rebuked it, and it got up but could hardly take out its forelegs from the ground, and it stood up straight again. Its forelegs caused dust to rise in the sky like smoke. Then again, I drew lots with the divining arrows, and the lots which I disliked came out. So, I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Messenger of Allah [PBUH] will become victorious. So, I said to him, your people have assigned a reward equal to the blood money for your head. Then I told them all the plans the people of Makka had made concerning them. Then I offered them some journey food and goods, but they refused to take anything and did not ask for anything. But the

Prophet [PBUH] said, do not tell others about us. Then I requested him to write for me a statement of security and peace. He ordered Aāmir bin Fuhaira who wrote it for me on a parchment, then the Messenger of Allah [PBUH] proceeded on his way.

According to ***Zā´d Muad Vol.2, P.59*** and ***Tabaqat Ibn Sa´d Vol.1, P.235;*** Surahqa said when I came near to them and heard the recitation of Prophet, he did not look back but Abu Bakr kept on looking at me. Messenger of Allah [PBUH], prayed, save us from him, O Allah strike him down and he was thrown down. He said to the Prophet [PBUH] order me anything you wish I will obey and I will not let anybody to chase you, and he did so when some of people also came in search of the Prophet [PBUH], he told them I have already gone this way and they are not there. That's why it was said about him, during the day he went out to chase him as enemy and came back as his defender.

Narration of ***Bukhari P.514***, Abu Bakr said, people were looking for us while we were migrating but none of them found us accept Surahqa. When I saw him, I told the Prophet [PBUH] pursuer has reached us. He replied do not grieve, doubtlessly Allah is with us.

To his second narration he said, while we were in The Cave, I said to the Prophet [PBUH], if any one of them (the searchers) look towards his own feet, he would see us. He replied, O Abu Bakr! What do you think of two, the third of whom is Allah.

Maybe they were hidden in a place, over it was a slit. No one of them looked downwards. It was a miracle indeed: when the Prophet [PBUH] came out of his house, they were made blind, they could not see

him and he passed through them throwing mud on their heads leaving behind his mark that he went through them.

Likewise, there was no cobweb, it was a miraculous curtain of spider before the eyes of pursuers. Because every night the refugees were visited by three people, Abdullah, the son of Abu Bakr, who used to inform them what the Quraish are doing or trying to do, the second one was Fuhaira, who used to bring his herd of sheep over there to provide them fresh milk. The third one was the brave girl, daughter of Abu Bakr Asma, who used to bring food for them. They saw no cobweb, neither Abu Bakr mentioned it in the narration.

Third miracle took place when Surahqa failed to achieve his mission when there was nothing between him and his target and the enemy turned into strong defender.

Modern European non-Muslim won't be able to understand it, they will call it a Muslim lore. But like this used to happen in the time of all the Prophets, and the hard-working scientists have taken guidance from all the miracles of Islam.

The pagans of Makka did their best to put off the light of Islam, but they forgot what Allah has said in ***Surah Saf-61***. Verse:

> **8.** They intend to extinguish the light of Allah with their mouths, and Allah is going to accomplish His light though the infidels averse.
>
> **9.** He who sent his Messenger with guidance and true faith, that he may make it triumph over every other faith, do the associators maybe averse.

When the Islamic state was established, it was warning to the companions of the prophet in ***Surah Tauba-9***, and it is confirmation what Abu Bakr narrated.

If you do not succour him, then verily Allah has succoured him when those who disbelieved banished him and the second of the two, when the twain were in a cave, when he said to his companion, do not grieve, Allah is with us. Then Allah sent down his beasts on him and supported him with hosts which you did not see and made the word of those who disbelieved the lowest and the word of Allah is the uppermost, and Allah is Mighty, Wise.

Encampment of Umm Ma´bad

During the journey to Madina the Prophet [PBUH] stopped for a while at the encampment of Umm Ma´bad, she was a gracious lady who sat at her tent door with a carpet spread out for by chance any traveler might pass that way, fatigued and thirsty, The Prophet (PBUH) and companions wanted to refresh themselves with food and a few draughts of milk. She told them that the flock was out in the pasture and the goat standing nearby was almost dry. The Prophet [PBUH] with her permission touched its udder, reciting over them the name of Allah, and to his great joy, flowed plenty of milk out of them. The Prophet [PBUH] first offered that to the lady of the house and what was left by her was shared by the members of the party, and a utensil full of milk was left behind. After having refreshed themselves, they moved further. In the evening when Abu Maba´d, the husband of Umm Maba´d came home, the lady narrated to him the strange incident, he remarked;

By God, he is the same man whom the people of Al Quraish are searching for, do mention his description. Umm Maba´d said: he was an innocently bright and broad countenance. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair, he had black attractive eyes finely arched with continuous eyebrows. His hair was glossy and black, inclined to curl, he wore long. His voice was extremely commanding. His head was large and well-formed and set on a slenderly neck. His expression was pensive and contemplative, serene and sublime. The stranger was fascinated from the distance, but no sooner had he become intimate with him and this fascination was changed into attachment and respect. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were a rosary of beads. His stature was neither to high nor too small so as to look repulsive.

He was a twig amongst the two, singularly bright and fresh. He was always surrounded by his companions. Whenever he uttered something, the listeners would hear him with rapt attention and whenever he issued any command, they vied it with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehood and lies.

On hearing these words Abu Maba´d said, by God, he is the man who is zealously debated about amongst the Quraish now a days. I have determined cheerfully to accept his yoke. ***(Zādul Maad Vol.2, P.60)***

Part-II

The Messenger of Allah Reaches Madina

According to ***hadith 3906 Page 553 of Bukhari*** Narrated Urwa bin Az Zubair, Messenger [PBUH] of Allah met Az Zubair in a caravan of Muslim merchants who were returning from Syria. Az Zubair provided to Messenger of Allah [PBUH] and Abi Bakr white clothes to wear.

When the Muslims of Madina heard the news of the departure of Messenger of Allah [PBUH] from Makka (towards Madina), they started going to the Hasra every morning. They would wait for him till the heat of noon, forced them to return. One day after waiting for a long while, they returned home and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, when he saw Messenger of Allah [PBUH] and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not control his shouting at the top of his voice. "O you Arabs here is your great man whom you were waiting for." So, all the Muslims rushed to their arms to receive the Messenger of Allah [PBUH] on the summit of Hasra.

The Prophet [PBUH] turned with them to the right and alighted at the quarters of Bni Amr bin Auf and this was on Monday in the month of Rabi ul Awal (23rd September, 622 AD) Abu Bakr stood up, receiving the people while Messenger of Allah [PBUH] sat down and kept silent. Some of the Ansar who came and had not seen the Messenger of Allah [PBUH] before began greeting Abu Bakr, but the sunshine fell on the

Messenger of Allah [PBUH]. Abu Bakr came forward and shaded him then the people came to know the Messenger of Allah [PBUH].

The Messenger of Allah [PBUH] stayed with Bni Amr bin Auf for ten nights and established the mosque (mosque of Quba) which was founded on piety. The Messenger of Allah [PBUH] prayed in it then mounted his she camel and proceeded on, accompanied by the people till his she camel knelt at the place of the mosque of the Messenger of Allah [PBUH] at Madina. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Sohail and Sahl, two orphan boys who were under the guidance of Asad bin Zurara. When his she camel knelt, the Messenger Allah [PBUH] said, this place Allah willing, will be a abiding place. The Messenger of Allah [PBUH] then called the two boys and told them to suggest a price for that yard, so that he might take it as a mosque. The two boys said, no, but we will give it as a gift, O Messenger of Allah [PBUH]! but the Messenger of Allah [PBUH] refused to accept it as a gift and bought it from them, then built a mosque there. The Prophet himself started carrying unburnt bricks for it and while doing so, he was saying; this load is better than the load of Khaibar for it is more pious in the sight of Allah, purer and better rewardable.

He was also saying, O Allah, the actual reward is the reward in the hereafter, so bestow your mercy on Ansar and the emigrants.

Extreme hardship at Madina

When Muslims were at Makka, they were severely punished and tortured for worshipping the creator of the earth and the heavens, the almighty Allah, and when they migrated to Madina with the permission of the Holy Prophet [PBUH], they were free to worship Allah alone and pray according to the teaching of Islam, but new different type of difficulties engulfed them there. They were about 150 but except Abu Bakr (R.A) and Usman bin Affan, none of them had any means of their own.

Aus on Khazraj of Madina had exhausted themselves by fighting each other over a period of a century, and most of them were still pagans and allied with Jews. The Jews were expecting that Mohammad will accept their faith and will help them against the Christians.

The Quraish of Makka were certainly not going to let the Prophet of Allah and his followers to live in peace in Madina. They followed the Muslim emigrants to Abyssinia, now, they will not tolerate that Muslims flourish there, they will follow them very soon, Muslims knew it well.

The Messenger of Allah [PBUH] also had no means of his own, no money, army or armor, land or houses, horses or camels to ride. But he had the God-given courage and the work he did at Madina was without parallel in the annals of human history. God was his shield, and he was his Prophet administrator, so he defended himself and his followers wherever the enemy of Islam attacked and managed to overcome all the difficulties he faced. The most important task at that

time was to evolve order out of chaos, strength out of weakness, unity out of this dissension and life out of death.

His first address at Madina

According to history of ***Ibn Jarir Vol.2, P.255 and Al-Badaya Wan-Nihaya Vol.3, P.213;*** Saeed bin Al-Rahman Al-Jamhi related;

On the morning of Friday. Mohammad [PBUH] rode towards Madina amidst the cordial greetings of his Madinese followers who had lived his path. He halted at a place in the vale of Banu Salim and there he performed his first Friday prayer. The address which he delivered was marked by matchless eloquence, exhortation, eulogy of the faith and succinctly sum up the spirit of Islam. He said,

Praise be to Allah, I seek his help, guidance, and forgiveness and declare my implicit faith in Him and abhor infidelity. I declare that Allah is one and Mohammad [PBUH] is his messenger whom his Lord has blessed with guidance, light, wisdom and has sent him to the people at the time when the apostles had seized to come, and the people had forgotten the teachings of the previous apostles and were led astray. The day of resurrection was at hand. Whoever obeys Allah and his prophet finds righteousness and whoever disobeys goes astray beyond doubt and is in error manifest. I admonish you to fear Allah. The best advice a Muslim can give to his brother is to exhort him to pray and fear God. These are the sources of strength and help in the next life. Your relationship with Allah, whether in the seen or unseen sphere of your life should be based on truth and fidelity and this objective can be achieved

when you have no other end to pursue except that of seeking the pleasure of Allah. Such a course of life will enable you to get honour and fame in this world, and it will prove to be a boon in the hereafter, when man will stand badly in need of good action and will wish that there had been a great distance between him and his misdeeds.

Allah admonishes you with His power and authority and He does because He is very compassionate and merciful towards His men, Allah is truthful and fulfills, His promise as He says in Quran: My words cannot be changed nor am I indeed unjust to the slaves, (50-29). Therefore, fear Him in this world and the world to come in the seen and in the unseen since who fear Him, God grants him redemption for his sins and favours him with great reward. This person alone is, in fact highly successful. Fear of Allah saves man from His wrath, His punishment and anger. This will brighten the faces of people and elevate them on the day of judgment. Fear Allah, walk on the path of virtue and piety. Do not show any slackness in obedience to God. Allah has revealed the book for your teaching and has made the right path clear for your guidance. So that truth can be distinguished from falsehood. Just as Allah has shown you his favor, likewise you should obey him in right earnest. Look upon his enemy as yours and exert your best for winning his favour, Allah has chosen you for himself and has given you the name of Muslims. God has ordained that those who are to be destroyed will be swept away and those who are to survive, after the clear sign have come to them, would live with insight and on the strength of evidence (from the Lord). No power is of any avail except the power of Allah. Therefore, remember God as much as you can and live for the hereafter.

The man whose relationship with God is based on serenity, Allah will help him against evil. None will be able to harm him. Allah's command is supreme over the people. But people cannot command God. Allah alone is the master of all men and men have no share in his lordship. Therefore, keep your relations with Allah on the right footing. Do not bother about others, Allah the great protector. Allah is great and there is no power but that of him. It was a beautiful address of consolation and assurance to those who suffered in Makka and were facing the hardship at Madina, that they shall be rewarded in this world and hereafter, so they should remain steadfast on the path of Allah.

There are also two short addresses narrated in ***Seerat Ibn Hisham Vol.1, P.500-501***, but the essence of those is included in the mentioned earlier.

Guidance for Muslim Rulers and Leaders

Gracious Merciful Almighty Allah said in ***Surah-Saf-61, Verses. 2-3***,

2. O faithful; why do you say what you do not act.

3. Most odious it is to Allah that you should say what you do not act, (practice yourself)

No enemy of Islam can prove that the Messenger of Allah [PBUH] said anything which he did not practice himself.

Readers may be amazed to know; you did not leave Makka until all the followers migrated to Madina except few old and helpless. He, Abu Bakr and Ali were the last ones, that too with the permission of Allah

when the infidels decided to kill him. The Messenger of Allah [PBUH] and Abu Bakr left Makka together and Ali joined them at Quba. He walked to Madina, he used to hide during the day and walked during the night ***(Seerat Ibn Hisham Vol.1, P.480).***

Ali was left behind to return the trusts of the people which were with the Prophet of Allah and those belonging to pagans of Makka.

When a plot of nearly 50 sq. yards was offered as a gift for Mosque and for his residence, he refused to accept it, price was paid promptly. The ground was cleared of weeds and shrubs, palm trees and rubbish and the construction of the mosque commenced. The Prophet joined in the work which encouraged the Muslims. Both the Muhajireen (emigrants) and the Ansar (helpers) laboured hard, and the construction of mosque was completed within seven months. Abu Ayyub Ansari had the honour of being host of the holy Prophet [PBUH] for that time.

The mosque was square in form, each side measuring approximately 50 yards, facing towards the north and having three gates on each of the remaining three sides. The southern door was for public entrance, and the western gate was exalted Babur Rahman, and the eastern gate was reserved for the Prophets household, was called Babun Nisa.

To the north of the mosque a place was reserved for those companions of Mohammad [PBUH] who had neither family nor home. The Prophet did not forget them. They were known as (Ashab us Suffah) (men looking for knowledge). This was a kind of seminary attached to the mosque for those who devoted full time to the study of religion. Adjoining the mosque were erected two apartments for the household of

the Prophet [PBUH]. The mosque was a monument of simplicity; the walls were made of mud bricks and the roof supported by trunks of palm trees. Being covered with palm leaves and twigs, it could not keep out rain, which sometimes made the unpaved floor muddy.

This simple mosque was the venue of glorious scenes; it was there that the Prophet imparted his teachings to the Muslims. It was there that embassies from different tribes were received. It was there that edicts were issued to Kings and Emperors.

The residence of the Holy Prophet [PBUH] was however even simpler than the mosque. Some of the rooms were built off raw bricks, whereas the other were mere cells made with the twigs of the palm trees. Worn out blankets were used with a view to provide privacy and seclusion to the inmates of the house. During the time of the Caliphate of Usman, "Hassan bin Ali observed. When we visited the residential quarters of the wives of the Holy Prophet [PBUH], we found their ceiling so low that we could easily touch them".

Similarly, another observer Dawud bin Qais, describing the House of Mohammad [PBUH] said, I have had the good fortune to see with my own eyes the quarters where the wives of the Holy Prophet [PBUH] lived. Those were apartments made from the branches of palm trees, and blankets of camel hair hung at their doors. The courtyard was hardly six to seven paces in length and breath, and the rooms did not extend beyond 10 paces. After the death of the wives of the Prophet [PBUH], all those quarters were annexed to the mosque for its extension. ***(Bukhari's Adabul Al Mufrad P.160, Maraseel Abi Dawood P.19-20, Zurqōni, Sharhul Mowahib al Laduniyah Vol.1, P.370).*** Were those rooms

kept intact, the world would have seen the quarters and simple living of the last of the Prophet [PBUH] in whose hand had been placed the keys of the worldly treasures to which the Prophet [PBUH] showed no inclination, and it proved to be the history of Islam.

Basic use of Mosque

Mosque is an English translation of Arabic word MASJID, an adverb, (Zarf) a place of PROSTRATION. Where five times a day Muslims get together and pray collectively, when one man who has the knowledge of Quran and Sunnah leads them. They are called FAJR, (early morning), ZOHAR (midday), ASR (afternoon), MUGRIB (evening), ESHA (early night). Every prayer has six postures, first one is to stand straight towards House of Allah (Makka), imagining in your mind you are in presence of your God, put your palm off the left hand on your chest or between chest and belly and put the palm of the right hand on it, you may hold it with its fingers, keep your sight on the floor front of your feet.

The second posture is “Roko”, bending and with little weight putting on your right palm on the right knee and left palm on the left knee, then you stand up straight again, it is called “QAUMA”, the third posture is “SAJDA”, you put yourself on the floor in such a position that your knees land on the floor first then stretch your both hands put them on the ground and between them put your face on the ground, the Almighty Lord loves the position of His bond- man, it is the position of complete submission. Man or woman are bowed down to him with their Heads, Hands, Knees and feet.

It is ***Verse-39 of Saint Matthew's Gospel, chapter 26,*** (Jesus) and he went a little further and fell on his face and prayed saying. O my father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt. It shows that the best way to beg or implore is to submit yourself completely by prostrating to God.

The fourth posture is to get up and sit on the ground with bended legs, your hands on your knees and it is called "JALSA" means sitting, for couple of minutes. Then you go into prostration again for second "SAJADAH". After completing it you stand for second bowing, your one "RAKAT" is completed, likewise when the second "Rakat" is completed, you sit for a shorter or complete "Tashahud" which is the 5th posture. The "Tashahud" means that you be a witness to it that there is no God but Allah and Mohammad is his Messenger and his servant, according to the guidance of Quran (***Surah Ah-Zab-33, Verse. 55***) you have to implore Allah, be kind to Mohammad and bless him and his family as you were kind to Abraham and blessed him and his family. Then you asked your Allah whatever you want. After completing your prayer, you turn your face toward who are on your right and say, peace be upon you and then turn it to left and say also peace be upon you.

Please do remember that at every posture you have to say those words which were taught by the Holy Prophet [PBUH] to his companions.

Quran is recited audibly in the morning prayer by the respected person who leads it, which is of two Rakats. In Zohar and Asr, the Imam and people praying with him, recite the verses of Quran in their minds according to their own choice, so they do not forget it.

Again, in Maghrib and Esha, the Imam recites some of Quranic Surahs or verses with fairly loud voice to keep on teaching them how to recite it. Zohar, Asr and Esha, each of them are of four Rakats, whereas the Maghrib is of three Rakats.

The moment the Messenger of Allah [PBUH] reached Quba, laid the foundation of Masjid Quba, when completed he used to visit it riding the camel, ass or on foot. When he arrived at Madina, he got his mosque constructed within seven months along with his residential quarters. Collective five payers as ordained by Allah started being prayed but to collect Muslims to pray on time became a serious problem, but Allah solved it amazingly.

It is a narration of ***Abu Dawood, chapter of beginning of (Aazan) call for prayers Vol.2, P.71, Tirmizi Vol.1, P.47 and Ibn Maja P.51-52,*** Abdullah bin Zayed (Ansari) came to Holy Prophet [PBUH] and told him, I saw last night a visitant in his dream who had a Clapper in his hand and I asked him to sell it to me. He questioned what I will do with it, I replied, we will call people for prayer with it. He said, should I not show you a better way than this? I replied in the affirmative. He said, you say:

Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar.

Ashhadu an la ilaha illal Allah.

Ashhadu an la ilaha illal Allah.

Ashhadu anna Mohammad ar Rasulul Allah.

Ashhadu anna Mohammad ar Rasulul Allah.

Hayya elas Salah, Hayya elas Salah.

Hayya elal Flah, Hayya ellal Flah.

Allahu Akbar, Allahu Akbar.

La ilaha illal Allah.

Allah is Great. Allah is Great, Allah is Great, Allah is Great.

I bear witness that there is no God expect Allah. I bear witness that there is no God expect Allah.

I bear witness that Mohammad is the Messenger of Allah.

I bear witness that Mohammad is the Messenger of Allah.

Come quickly to pray, come quickly to pray.

Come quickly to prosperity, come quickly to prosperity.

God is Great, God is Great. There is not God but Allah.

The Holy Prophet [PBUH] said; your vision, by the grace of God, is true. Go to Bilal and communicate it to him, so he should call to prayers accordingly.

When Umar heard it in his house, he came there dragging his cloak on the ground and said, by him who has sent you with the truth, I have seen precisely the same vision which has been shown to Abdullah bin Zayd. The Prophet said, “God be praised for it”.

Later-on, for the morning prayer the following reminder was also added: As Slatu khairun minan-nom (prayer is better than sleep)

Fourteen centuries have passed but the same Aazan is continually sounded from the myriad minarets of Muslim countries and now many non-muslim countries also at the five appointed times. This is the history of Islam, and the first Islamic state.

Beauty and Benefits of Five Prayers

It was a great gift of Allah to his Messenger when he was miraculously taken to Masjid Al Aqsa and then taken up to seventh heaven, when he talked to his creator and met several Prophets who were sent before him.

It is beautiful way of worshiping, standing, bowing and prostrating. When a man of real faith stands with the intention to pray tears of fear appear in his eyes and in his mind, he says: O Allah I have come to thee, so you pardon my sins and faults and bless me with your kindness in all the spheres of my worldly life and in the here-after, then he raises his both hands up to his face or shoulders showing they are empty and then he folds them on his chest, with the words Allah is great.

He starts his prayers with "Sana" all glory be to Thee, O Allah! and praise be to Thee, blessed is thy name and exalted Thy majesty: there is none worthy of worship besides Thee. (Abu Dawud Book of Prayer, P.113)

Then says sentence of "TAAWWUZ": I take refuge with Allah from the accursed Satan, and "TASMIA" with or in the name of Allah, the Beneficent, the Merciful (I begin).

Then he recites opening Surah of Quran; all Praise is due to Allah. The Beneficent, the Merciful. Sovereign of the day of reckoning. The alone we worship, the alone of thee we seek help. Guide us in the straight path. The path of those whom thou hast honoured. On whom Thy indignation has not befallen and who have not gone astray.

The praying person may be praying independently or collectively, when he completes this wonderful Surah or hears the leading Imam says its last words, he should say Amin, which means, O Allah grant us what we have asked.

It is narrated in ***Bukhari: Kitabut Tafseer: Chapter Suraht Fatiha-2, Hadith No.: 4475***: by Abu Huraira, the Messenger of Allah [PBUH] said, when the imam says; not the path of those who earn your anger, nor the path of those who went astray, you must say Amin. If one's utterance of Amin coincides with that of angels, then his past sins will be forgiven. (Arabic form of saying is Qooloo, plural of Qul, a word of command).

If the praying person is praying independently then he should recite some Surah or verses from Quran if he had memorized it. If not, then he should memorize some of Quran for his prayers. If he prays with the Imam, who after reciting Surah Fatiha recites more from Quran, then who are praying with him should try to understand what the Imam was reciting.

After the recitation of Quran, the Imam says Allahu Akbar and bows in Raku and praying with him also follow him, but each of them says three to five or seven times, how glorious is my Lord Who is great.

And then the Imam comes back to his standing position with the call, Allah has listened to him who has praised Him. The followers do the same but letting the hands remain on the sides of the body, saying: Our Lord! All praise be to Thee.

Then Imam goes down for prostration with the call of Allaho Akbar, so do the followers and each of them says, how glorious is my Lord, the most High.

After praising Allah in prostration imam says Allaho Akbar and sits on his bended legs and heels for "Jalsa".

According to the narration of Ibn Abbas in ***Abu Dawud, Hadith No.849 (Chapter 296, Supplication between the prostration)*** the Messenger of Allah [PBUH] used to say between the two prostrations; O Allah forgive me, show mercy to me, guide me, heal me and provide for me.

Saying Allaho Akbar, Imam bends for second prostration and repeats what he said in the first prostration and the followers do the same.

With the Takbir Allaho Akbar when the Imam stands for the second Rakat (bowing), then the Sana and Traawwaz is not required, it is started with Tasmia and recitation of ***Surah Fatiha.***

If the people are praying their morning prayer, after completing the second "Rakat" they will sit for Qada, like they sat between the two prostrations, it is also called the "Tashahud".

Every one of the person praying has to say; all reverence, all worship, and all sanctity are due to Allah. Peace be upon you O Prophet [PBUH]! and the mercy of Allah and his blessing. Peace be upon us and all the righteous servants of Allah. I bear witness to the fault that none is deserving of worship except Allah. I bear witness to the fact that Muhammad is his servant and Prophet [PBUH].

When the person praying says the Tashahud and bearing witness, raises up the index of his right hand, when both the palms of the hands are placed on knees. Right is in the closed position and left is in spread or open position, half holding the knee.

Importance of Durood

Darood is compulsory for every praying person collectively or independently, hence after the "Tashahud", Darood is sent on the Holy Prophet [PBUH], because whatever we have got about Islam was through him.

It is the command of Allah in ***Surah Al Ahzab-33, Verse 56***, Verily Allah and his angels send their benedictions upon the Prophet [PBUH]. O you who believe send your benedictions also upon him and salute him with a goodly salutation.

There is a delicate, beautiful subtle point about this verse, that Allah has ordered in Quran a number of times to believers, to establish prayer and pay poor the due. But He did not mention that He prays or pays poor due. But while ordering the believers to send Darood and Salam, He mentioned first that He is and his angels send benedictions upon the Prophet [PBUH], so you believers! Also send your benediction and goodly salutation upon him. Though the meaning of God's benediction is His mercy and kindness and angel's benediction means their supplication for Him to be more exalted. It proves the greatness of the Prophet of the Allah.

Allah himself clarified in ***Surah Al Ambia-21, Verse.107***:
And we have not sent thee except as a mercy to the worlds.

It was proved true at the time when Makka was conquered in eighth Hegira, no revenge was taken from those who for ten years punished callously and tortured believers mercilessly, they were all

pardoned and they became great supporters in the preaching of Islam and amazingly served it.

Mohammad [PBUH] was the last link of the chain of the Prophethood; therefore, he was ordered to pass on the message of the Almighty God to the people of the world. Quran is his message and now have reached all corners of the world. People who have not red it, they must read it to know its reality. It is a book of great guidance, it guides you to live a peaceful life, differentiates between good and bad, permitted and prohibited and spiritually take you near to your creator.

Part of ***Surah Al Aaraf-7, Verses 152-158***; those who follow the Messenger, the unlettered Prophet [PBUH], whom they find described in the Torah and Injeel (old and new testaments) which are with them, he bids them to what is just and forbids them what is evil, allow to them things clean (pure) and prohibits them things unclean, and relieves them of their burdens and the Shackles which have been upon them, then those who believe in him and side with him and succour him and follow the light which has been sent down with him; those: they are the prosperous.

Say thou; O mankind! Verily I am messenger of Allah (God) to you all from Him who is the dominion of heavens and the earth. There is no God but He. He gives life and causes death. Believe then Allah (the God) And his Messenger [PBUH], the unlettered Prophet who believes in Allah and His words and follow him that haply you may be guided.
It is more confirmed by the ***Verse: 28, of Surah Saba-34,*** And We have not sent thee save as a bearer of glad tidings and a warner to all mankind, yet most of the mankind do not know.

Whereas according to ***gospel of Saint Matthew, chapters 15, verse.24***, Jesus said, I am not sent but onto the lost sheep of the House of Israel.

Chapter 10, Verse: 5, These twelve Jesus sent forth and commanded them, saying, Go not into the way of Gentilis, and into any city of the Sa-mar-i-tan ye not.

V.6 But go rather to the lost sheep of the house of Israil.

But unfortunate the sheep of the house of Israel did not follow him and even one of his disciples Judas betrayed him, and his teachings were rejected.

Although Jesus told them explicitly. Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfill.

verily I say unto you, till heaven and earth pass, one jot or one little shall in no wise pass from the law till all be fulfilled. ***(chapter 5, Verses.17-18).***

The law of Allah was promulgated with the creation of Adam and his wife, when a tree of paradise was forbidden for them and they were told, if they disobeyed, they will be punished. When they violated the law of Allah, they were pushed down to the earth as a punishment. The law also was extended according to the requirements of the good human society with the time, which was guided by the God's sent Prophets. Whatever was given to Moses and Jesus and all the earlier prophets was collected with the extreme care in Quran, because the law of Allah was going to be completed. Quran will be the last revealed book and Mohammad [PBUH] the last Prophet. Quran is the miracle of the last Prophet, it's a complete guidance from birth to death and for research

what God has created. It is the fine way to know God and reach him and know the reality of his creation. Research of every researcher starts with some idea, then the idea is developed, and it becomes the source of achievement. For every scientific miracle, the main idea was taken from Quran and Islam, which is the law of Allah, as elucidated in ***Surah Al Maida-5, Verse.3,*** "This day I have but perfected your religion for you and have completed my favour upon you and have chosen for you Islam as religion, (complete submission to God).

It is narration of ***Tariq bin Shihab, Hadith No.4606***, Jews said to Umar (R.A) (the second caliph), you Muslims recite a verse and had it been revealed to us, we would have taken the day of its revelation as a day of celebration, (he referred to above verse) Umar (R.A) said, I know very well when and where it was revealed and where was the Messenger of Allah when it was revealed, it was revealed on the day of Arafa (Hajj) and by Allah we were at Arafat.

Imam Bukhari has recorded this ***Hadith No.45 in book of Imam*** also with little more detail.

It manifests Allah blessed Mohammad [PBUH] with great honour, so we are obligated to say the Darood in Tashahud without it prayer is not completed, nor without Surah Fathiha.

It is a narration of ***Ka´b bin Ujla in Bukhari P.708, Hadith No.3370-478, Muslim Vol.1, P.175***, It was said, O Messenger of Allah! We know how to greet you, but how to invoke Allah for you? The Prophet replied, say (Qooloo) Allahuma salle ala Mohammadin wa ala aale Mohammadin, kama sallaita ala Ibrahima wa aale Ibrahim, innaka Hamidun Majeed, Allahuma barik ala Mohammadin wa ala aale

Mohammad, kama barrikta ala Ibrahim wa ala aale Ibrahim, inaka hameedum Majeed.

Translation:

Say, O Allah! Send your mercy on Mohammad and the family of Mohammad, as you sent your mercy on Abraham and on the family of Abraham, for you are the most praise-worthy the most glorious, O Allah! Send your blessing on Mohammad and the family of Mohammad [PBUH] as you sent your blessing upon Abraham and upon the family of Abraham, for you are the most praise-worthy, the most Glorious. After the Durood praying person is free to ask his creator anything he wishes or wants, but according to sunnah normally two invocations are recited.

① O Allah! I have been extremely unjust to myself and now grant forgiveness against sins but thou, therefore, forgive me, the forgiveness that comes from and have mercy upon me, verily thou art the Forgiver, the Merciful.

② My Lord! Make me establisher of prayers and from my progeny, Our Lord and accept thou, my supplication. Our Lord! Forgive me and my parents and the believers on the day whereon will be set up the reckoning.

If you are praying independently, you may prolong your supplication and if you are with the Imam, He will not prolong it, because that is teaching of Islam. So, he will turn his face to his right and will say Assalamo Alaikum wa Rahmatullah, then turn it to his left and will repeat Assalamo Alaikum wa Rahmatullah, those praying with him will follow. Obligation is fulfilled, everyone is free to leave the mosque and do their own work honestly and earnestly. If some of those have an urge to please

more their creator for additional reward, they should keep sitting in their places and recite "Aayatul Kursi" and count on their fingers 33 times Subhanallah, 33 times Alhamdolillah, 34 times Allaho Akbar, then they may ask Allah what they need in this world and hereafter.

Muslims are not aware of philosophy of five prayers those are indeed the best way of worship but at the same time these are great sources of organization, discipline, unity, punctuality and obedience. Millions of people pray in the leadership of one man at Makka, Madina and Arafat, remarkable discipline is displayed. Praying type of Muslims reach their mosques in time for every prayer and they obey the Imam in congregational prayers, and according to the earlier history of Islam, in the battlefields against the idolaters, who neglected the teachings of God and His Prophet [PBUH], obeyed their commanders (Ameers) with such a faith that they defeated much larger and with armed enemies than their own. Which was a unique blessing of Allah favoured them during their prayers in that simple mosque, built by the Holy Prophet [PBUH] at Madina when he arrived there.

Fraternity between Muhajarin and Ansar

When the affair of five prayers was regulated in the newly built mosque, then the Messenger of Allah [PBUH] arranged the fraternity bond between the emigrants of Makka and the helpers of Madina. So, the emigrants who had left behind there hearth, and home do not feel homesickness and forget what they suffered for the sake of Islam. The helpers of Madina cooperated with the Prophet to such an extent that it is matchless in the history of mankind. Allah has praised

both in ***Surah Hashar-59;*** though the reference is quoted in distribution of boon, (God-given money or things without fighting the enemy).

Verse 8; it is due to the poor Muhajirin who have been driven forth from their homes and their substance, seeking grace and goodwill from Allah and His Messenger (PBUH). These are the sincere.

Verse 9; And it is also due to those who are settled in the dwelling and the faith before them, loving those who have migrated to them and finding in their breast no desire for what has been given to them preferring them above them. And whosoever preserved from the greed of his soul, then those-they are the blissful.

When the Islamic brotherhood was established, Ansar the helpers of Madina approached the holy Prophet [PBUH] and requested, narrated by Abu Huraira, Ansar said, please divide the palm trees between us and them (emigrants). The Holy Prophet [PBUH] said no, Ansar said let them to do the labour for us in the gardens and share the date fruit with us. The emigrants said, we heard and accepted it. ***(Hadith No.2335-3782 of Bukhari-Fathul Bari Vol.5, P.8, Vol.7, P.113)***.

Ansar doubtlessly were extremely generous to their brothers in faith, but brothers were also highly firm believers, when they were commanded to migrate, they obeyed. They were men of respect and self-supporting. They came to Madina not to be the guest of Madinites but to serve Islam, and they did with all the strength, Allah blessed them.

Its narration of ***Bukhari No.3780-3781 P.533,561 (Fathul Bari Vol.2, Vol.7, P.112-113)*** Anas said, when Abdur Rahman bin Auf came to us, Messenger of Allah [PBUH] made bond of fraternity between him and Sad bin Al Rabi, who was a rich man. Sad said, the Ansar know that

I am the richest of all of them. So, I will divide my property into two parts between you and me, and I have two wives. See which of the two you like, so I may divorce her, and you can marry her after she becomes lawful to you by her passing the prescribed period of divorce (three monthly course). Abdur Rahman said, may Allah bless you and your family for you and your property. Where is your market? So, they showed him the market of Bani Qainuqa. He went there and returned with the profit in the form of dried yogurt and butter. He continued going to the market, till one day he came, bearing the traces of yellow scent. The Prophet [PBUH] asked, what is this scent? He replied, I got married. The Prophet [PBUH] asked, how much mahr (money given to wife) did you give her? He replied, I gave her a date stone of gold piece, his wife was from Ansar.

The Prophet [PBUH] said to him, arrange a marriage banquet even with the sheep.

He was the 5th companion of the Messenger of Allah [PBUH] and one of those 10 who are given good news in their life that when they die, they will go to paradise. He had the exceptional honour that the Messenger of Allah [PBUH] prayed in his leadership, when once in the absence of the holy Prophet [PBUH], he was leading in the prayer and when the holy Prophet [PBUH] came, he tried to vacate the place of imam for him, but the holy Prophet [PBUH] signaled to him with his hand, keep on leading the prayer and prayed behind him. ***(MuslimVol.1, P.134, Musnad Ahmad Vol.2, P.134).***

Allah blessed him with lot of money which he spent to please the giver of that.

It is narration of Abu Huraira in ***Bukhari No.3798, P.533 and 536, Fathul Bari Vol.1, P.119.*** A man came to the Prophet [PBUH] who was hungry, so he sent a message to his wives if anything to eat, send it, but they said, they had nothing except water. Then the Messenger of Allah [PBUH] said, who will take this person or entertain him as a guest? A man from Ansar said, I. So, he took him to his wife and said to her, entertain generously the guest of the Messenger of Allah [PBUH]. She replied, we have got nothing except the meals of my children. He said, prepare your meal, light your lamp and let your children sleep if they ask for supper. So, she prepared the meal, lit lamp and made her children sleep and then stood up pretending as if to mend her lamp. She put it off. Then both pretended to be eating, but in reality, they went to bed hungry. In the morning Ansari went to the Messenger of Allah [PBUH], who said, tonight Allah laughed or wondered at your action, then Allah revealed: They give them (the emigrants) preference over themselves even though they were in need of that and whatsoever is saved from his own covetousness. Such are those will be successful.

It was the Holy Prophet [PBUH] who infused such a spirit in the emigrants and the Helpers, both of them were symbols of love, affection and sacrifice.

When non-Muslim modern writers, write that most of the Muslims do not practice their religion and are divided in many sects, they are absolutely right, and it is a reality. Whereas Islam united the scattered tribes of different places of Arab and Yemen who were fighting each other, and whom of them became Muslims, worldly gains lost their value

in their eyes, it's a standing order to Muslims all over the world in ***Surah Al Imran-3***, till the day of resurrection; Verse 102,103:

O you who believe! Fear Allah as he should be feared and die not accept you be Muslims.

And hold fast, all of you to the rope of Allah add separate not and remember Allah's favour to you when you were enemies and He joined your hearts together, so you became brethren by his favour, and you were on the brink of a pit of fire and he rescued you from it. Thus does Allah expound it to you His revelation, perhaps you may remain guided.

When most of the Muslims forgot the wonderful guidance, they lost the power God had given to them, and they were ruled by western powers in different ways. The most effective way was to guide and subdue the young generation through education and giving them better jobs in their countries and change their culture through fashion. Most of the Muslims are following them since then, as predicted by the holy Prophet [PBUH] ***(Hadith 7319, 7320 of Bukhari).***

Pact of Tripartite

The Messenger of Allah [PBUH] knows it well, the Quraish of Makka will not let him live in peace at Madina. So, it was imperative that Madina be made impregnable as soon as possible. When the Islamic brotherhood was established between the migrants of Makka and the helpers of Madina, he approached Jews with open arms. He was still facing along with his companions towards mosque Aqsa in the prayers and fasting the same of "Aashura" with them. It's a narration

of ***Bukhari, book of commentary, P.645 (Hadith 4492)*** Al-Bara said, we prayed along-with the Prophet facing Jerusalem for 16 or 17 months. Then Allah ordered him to turn his face towards Qibla (House of God). In ***Surah Baqara-2***, Allah ordained, and from whenever-so-ever you start forth (for prayers) turn your face to the direction of (the sacred Mosque of Makka) Al Masjid Al-Harām.

It is also narration of ***Bukhari, Book of fasting, P.2 Hadith 2004,*** Ibnul Abbās said, The Prophet [PBUH] came to Madina and saw the Jews fasting on the Day of Ashura (10th of Muharram). He asked them. What is this fast? They replied, this is a good day, it is the day on which Allah rescued Bani Israel from their enemy. So Mosa fasted this day. The Prophet [PBUH] said, we have more claim to Moses than you. So, the Prophet fasted on that day and ordered the companions to fast on it.

According to ***Hadith No.2002***, Aisha narrated, in the pre-Islamic period, the Quraish used to fast on the Day of "Ashura" and the Messenger of Allah [PBUH] also used to fast on that day. When he came to Madina, he fasted on that day and ordered the companions to fast, later on when the fasting of the month of Ramzan was prescribed, he gave up fasting on the Day of Ashura and it became optional, one may keep it or leave it.

The narration of Abu Huraira is quite elucidating in ***Musnad Ahmad Vol.2, P.3559- 60***, he said, the Prophet [PBUH] passed by the people of Jews who were fasting on the Day of Ashura. He asked them, what is this is fast. They replied, this was the day when Allah saved Moses and Bani Israel from drowning and drowned Pharaoh and this was the day when the ship (of Noah) sat upon Joodi (the mountain) and Noah

and Moses fasted thanking the almighty Allah. The Prophet [PBUH] said, we are more worthy of Moses and worthy of fasting of this day and ordered his companions to fast.

Ibn Abbas narrated also in ***Musnad Ahmed Vol.1, P.241***, the Messenger of Allah [PBUH] ordered to fast on the Day of Ashura but be different from the Jews, add with it fast of 9th or 11th.

Ibn Hajar quoted narration of ***Muslim in his Fathul Bari Vol.4, P.246;*** the Messenger of Allah [PBUH] said if I lived, I would fast on the 9th of Muharram with Ashura, but he did not live.

This day was also honored in pre-Islamic period by Quraish, and they used to cover the House of Allah with expensive cloth and used to fast on that day. When the Jews of Madina were approached by the Messenger of Allah [PBUH] for a defense pact, they favorably supported the idea of welfare, prosperity and liberty of Madina and for all those who were residents therein. It was necessary that a pact should be drawn up and acted upon without delay before dissension set in. Under the guidance of the Prophet [PBUH], it was quickly and most equitably drawn up and signed by all parties, and they were declared one community. Although Muslim and Jews were free to practice their faith, but during the war they were bound to help each other and bear the expenses of it equally. Precincts of Madina will be sacred for the signatories of the treaty. There shall be no rescuing or helping of the Quraish of Makka or those who helped them and all will join in helping one another against any attack on Madina. When they are called upon to make peace, they will consult one another and inform one another, and if anything arises out of this treaty causing fear of dispute in any of its

provision it shall be referred to God and Mohammad, the messenger of God. This is the abridgement of elaborated tripartite treaty which was a great achievement indeed at that time and a wonderful guidance for future generations. It guaranteed freedom of thought and worship, protection of life and property, and all forms of sin and crime were legally banned.

Development of a Islamic State

Allah revealed in ***Surah Al Ambia-21 Verse:107***, we have not sent thee except as a mercy to the worlds. And in ***Surah Saba-34 Verse 28***: We have not sent thee save as a bearer of glad tidings and a warner to a mankind, yet most mankind does not know.

To serve the purpose of God, a central place or a powerful state was needed, and a group of people with unshakable faith were required. God himself arranged both. For thirteen years the companions of Mohammad [PBUH] were constantly beaten and tortured, but they stood fast, none of them deviated or tottered for a moment. The nominated assassins had physically surrounded the house of the Prophet [PBUH] during the night waiting for him to come out and do the given job, but the almighty saved his Prophet [PBUH] to work on His own Holy mission.

Most of men of strong faith had no choice but to leave Makka secretly and leaving behind whatever they possessed without receiving any restitution for that. War was declared the day when the elders of Quraish decided to assassinate the Prophet of Allah. When they failed to

find him, they announced a prize of 100 camels for whoever kill him or bring him back dead or alive.

Then the believers were also explicitly given the permission to defend themselves, and when needed march forth.

It's a Verse of ***Surah Nisa-4, Verse 71***: O You who believe be on your guard then sally forth in detachment or all to-gather.

Mosque was the central place and Madina gradually developed into a strongest state in the world. Nine months of first Hegira were spent in preaching of Islamic teachings and to have friendly relations with all the tribe in and around Madina, in respective of their religion or creed.

A letter from infidels of Quraish to Abdullah

It is a narration of ***Abu Dawud Vol.2, Hadith 2998***, The infidels of Quraish wrote a letter to Ibn Ubbay and to those who worshipped idols from Aws and Al-Khazraj when the Messenger of Allah [PBUH] was at Madina at that time before the battle of Badr. They wrote; you have given protection to our companion. We swear by Allah, you should fight with him, or expel him, or we shall come to you with full force, until we kill your fighters and appropriate your women.

When this letter reached Abdullah Bin Ubbay and those who were worshippers of idols with him they gathered to fight with the Messenger of Allah [PBUH] When this news reached the Messenger of Allah [PBUH], he visited them and said, the threat of the Quraish to you has reached its end. They cannot contrive a plot against you more than what you yourselves intend to harm you. Are you willing to fight with

your sons and brothers? When they heard this from the Prophet [PBUH] they scattered.

Quraish wrote similar letter to Jews but that was after the battle of Badr. (Arabic chapter, News of the Banu Nadhir P.42). They were not contented with the letter of threat but one of them attacked the outskirts of Madina within six months.

Ibn Jarir-Al-Tabri related in his history Book Vol.2, P.290, ***Abu Al Asir in Al Kamil Vol.2, P.79 and Seerat Ibn Hisham Vol.1, P.601,*** Kurz bin Jabir Al-Fery invaded pasturage of Madina with his party and took away by force camels and sheep which were there. The Messenger of Allah [PBUH] pursued them up to valley of Safwan beside Badr, but he escaped, hence it was called minor battle of Badr, because the Prophet [PBUH] with his companions chased the looter, who instead of fighting ran away.

Reconnoitering Expeditions

Quraish of Makka where powerful people and they treated the Prophet of Allah and his followers with horrible brutality. From the very beginning they were at war with the Prophet [PBUH] and his followers. Samaya was killed by Abu Jahil with extreme callousness. They came to assassinate the Prophet [PBUH] according to their plan, but Allah saved him. The believers were so tortured and beaten that they had no choice but to leave Makka and whatever they possessed. Even then the Quraish of Makka they kept on chasing them and integrating the Pagan of Madina to fight and expel them. Therefore, the Prophet [PBUH] had to be alert and keep an eye on the movements of

Quraish. Eight groups of companions were sent to gather information about the movement of hostile Quraish, and four times the Prophet [PBUH] led them himself. ***(Seerat Ibn Hisham Vol.1, P.591 to 605).***

It's ***Verse No.30 of Surah Anfal-8,*** the Prophet [PBUH] is addressed:

And recall when those who disbelieved were plotting against thee to confine thee or to slay thee or to drive thee forth: they were plotting and Allah was plotting and Allah is the best of plotters.

Giving permission to believers assured them His help against those who were pursuing them with the firm intention of wiping them out. Allah revealed in ***Surah Hajj-22 Verses 38 to 41***:

Verily Allah will repel infidels from those who believe verily Allah loves not any treacherous ingrate. Permission to fight is given to those who are fought against, because they have been oppressed and verily Allah is potent over their succour. Those who have been banished from their abodes without justice except because they say our Lord is Allah. And where it not for Allah's repelling of some means of others, cloisters and churches, synagogues and mosques wherein the name of Allah is mentioned much, would have been pulled down. Surely Allah shall succour him who succours Him. Surely Allah is Strong Mighty.

Those who, if we established them in the land will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disputable, and unto Allah is the end of all affairs.

Men of seven out of eight expeditions came back without killing anyone or looting any caravan except of Abdullah bin Jahsh, who was given a sealed letter not to be opened before two days travel. When he

reached the appointed place and opened the letter. They were a group of eight believers of Makka, two of them Saud bin Waqqas Zubre and Utba bin Ghazoan lost their camel, they went for its search and were caught by Quraish.

The instruction in the letter was to go to Nakhla, a place between Makka and Taif, quite close to Makka, Abdullah consulted his companions, and they all agreed to go to it and observe Quraish as directed. It was the last day of Rajab one of four holy months. They saw a caravan carrying some trading material. According to Arab people war was not allowed in Rajab but Abdullah and his companions thought, if they were allowed to go, tomorrow they will be safe in sacred House of Allah. So, Waqid bin Abdullah Taimi shot an arrow on Amr bin Hazrami and killed him and they came back to Madina with two prisoners and the stuff of the caravan.

When the Prophet [PBUH] saw what had happened, he said to members of the expedition, I did not order you to fight, I sent you to observe Quraish. He refused to take anything from the booty or to give it to believers. He waited for the decision of his Almighty God.

Quraish got the opportunity to raise a great cry against the Prophet [PBUH] and their supporters in Madina tried to blaze up a big war against him for allowing fighting in the sacred month of Rajab. When the issue became so serious, Allah revealed the verses ***217-218 of Surah Baqarah-2:***

> **217.** They ask thee of the sacred month, of fighting therein, say thou: fighting therein is grievous, but hindering people from the way of Allah and disbelief in Him and in the sanctity of the

sacred mosque and driving out it's dwellers there- from are more grievous with Allah, and mischief is far more grievous than bloodshed, And they will not cease fighting you with a view to making you apostatize from your religion, if they could. And he who among you apostatize from his faith and dies while he is an infidel, then these are the very once whose works shall be of no effect in this world and the hereafter-and they shall be the inmates of the fire. There then they shall be abiders.

Surely those who have believed and those who have emigrated and have striven hard in the way of Allah, all these hopes for the mercy of Allah, and Allah is Forgiving Merciful.

The Muslims were overjoyed at this revelation and the Prophet exchanged Sa′d bin Waqqas and Utba bin Ghazwan for the two Makkans captured by his men. One of those Ha′kim bin Kaisan became a Muslim and remained at Madina. ***(Seerat Ibn Hisham Vol.1, P.604)***

The Battle of Badr (11th January 624 A.C)

The day of the battle of Badr was the most distinctive and decisive in the history of Islam. If the Muslims had lost the battle on that day, they would not have survived the onslaught of the disbelievers and the Jews; and Islam might have disappeared from the surface of the earth. But God almighty revealed to his Messenger [PBUH], in ***Surah Infal-8: Verse:***

7. And recall when Allah was promising you one of the two parties that it should be yours and you wish them that the one

not armed should be yours; while Allah sought to justify the truth by His words and cut off the rest of the infidels.

8. In order that He might justify the truth and falsify the false, though the guilty ones were averse to it.

It manifests that it was will of God that issue between Islam and disbelief be decided once forever. Hence when the prophet heard about the caravan of Abu Sufiyan, which consisted of 1000 camels carrying merchandise Worth of 50000/-Dinars. Every family of Makka was involved in it. Thirty to forty men were guarding and protecting it.

After consulting his companions, the Prophet himself led the party of about three hundred to intercept the caravan. Abu Sufyan was a shrewd and astutely person, he kept himself informed about maneuvers of Muslims of Madina. When he came to know that the Prophet of Allah [PBUH] is coming out to intercept his caravan, he changed his route and at the same time hired a man called Damdam to go to Makka with rapidity and inform them that their merchandise with Abu Sufyan is in danger, they should immediately come to save it.

The messenger rode fast and as he rode he exaggerated in his mind what Abu Sufyan had said to him. By the time he reached Makka he was in Frenzy. Falling himself from his camel, he stood up dramatically before the Ka'ba, cut off the nose and the ears of his camel, turned its saddle upside down, tore off his own shirt from front and behind and cried:

O Quraish! Your merchandise! It is with Sufyan. The caravan is being intercepted by Mohammad [PBUH] and his companions. I cannot

say what would have happened to them Help! Help (History Tabri Vol.2, P.271 and Seerat Ibn Hisham Vol.1, P.609)

Abu Jahl and members of his group already had declared war against the Prophet [PBUH] of Allah and his followers, so for them It was a golden opportunity, but they did not know that it was the will of God the Omnipotent. They hurriedly gathered all the Makkans with all sorts of weapons needed for war. They were about thirteen hundred, seven hundred on Camels and three hundred on horseback. When Akhmas bin Shareeq departed with his three hundred men after the confusion later, they were still one thousand in the battlefield of Badr.

It's a narration of Ka′b bin Malik in ***Bukhari, Hadith No.3951 (story of battle of Badr),*** he said, I never failed to join Messenger [PBUH] of Allah in any battle except in the battle of Tabook. However, I did not take part in the battle of Badr, but none who failed to take part in it were blamed. Because the Messenger [PBUH] of Allah had gone out to intercept the caravan of Quraish, but Allah caused them (the Muslims) to meet their enemy unexpectedly with no previous intentions whereas the Makkans having unlimited hatred against Muslims in their hearts and fire of revenge in rage and fury, came out of their homes and reached the valley of Badr in possible haste and hurry.

There they received another message of Abu Sufyan that he has been able to save the caravan from the interception of Mohammad [PBUH], therefore there is no need to attack Madina or fight the Muslims, hence go back to Makka but Abu Jahl insisted that we will stay three days in Badr and refused to go back. He said, we will slaughter camels, feast and drink and musicians will sing to us. All the Arabs will

hear of our exploits, our great gathering and they will be afraid of us ever after. Actually, Badr was one of the Arab desert market and Abu Jahl wanted to make history, so that the Arab poets may sing songs of the great gallantry as a champion of the Quraish. Then the great force of Quraish went on till they encamped on the farther side of the valley of Badr. ***(Seerat Ibn Hisham Vol.1, P 618-619)***

Consultation with the Companions

It was normal practice of holy Prophet [PBUH] to consult his companions in the worldly affair, and it was by the order of Almighty Allah, which is revealed in ***Surah Al Imran-3 Verse:***
159. It was thou of the mercy of Allah that thou hast been gentle with them and wert thou rough, hardhearted, they had certainly dispersed from around thee, so pardon them thou, and ask thou forgiveness for them and take thou counsel with them in the affair and when hast resolved, put thy trust in Allah, Verily Allah loves the trustful.

When the Messenger of Allah [PBUH] came to know that the caravan was still away but the great force of Quraish had reached Badr. Having full faith in what was revealed to him, he also moved forward towards the valley of Badr and after crossing As-Safra stopped at Zafer-an and there he consulted his companions informing them about Quraish.

When the Prophet [PBUH] of God set out of Madina he had only three hundred and twelve or thirteen faithful companions with him, they had seventy camels, three men sharing one of those and two horses. Few of the men possessed armors, the rest had only swords to fight the enemy.

Among the companions eighty-three were emigrants, sixty from tribe Aus and rest of them of tribe Khazraj. They came out from Madina to intercept the caravan, and they were not well equipped with arms needed for war, therefore situation demanded that the companions maybe consulted about fighting the Quraish for true faith in their Almighty Allah.

Hence the Prophet [PBUH] said, O you people! Give me your counsel. Abu Bakr stood up and spoke according to the wish of the Prophet [PBUH].

Umar bin Khattabh stood up and supported Abu Bakr totally. Meqdad bin Amr got up and said, O Messenger of Allah [PBUH]; March on as God guides you, we are with you. By God we will not say to you as the Israelites said to Moses, you and your Lord go and fight them, and we will sit here. But we are with you and your Lord, fight them and we will fight them with you. ***(Seerat Ibn Hisham Vol.1, P.615)***

Part of ***Hadith No.3952 of Bukhari***, we will fight them being in front of you and to your right, left and back (we will guard you from all sides).

Ibn Masood, the relater said, I saw the face of the Prophet [PBUH] brightened with happiness and he was glad and appreciated his speech and blessed him.

Inspite of three wonderful speeches the Messenger of Allah [PBUH] said again, O you people! Give me your opinion on what to do in this present situation.

This time he was referring to the Madinites who had promised to defend him as they would defend their own women and children, but

they had not bound themselves to go out with him (for caravan was with their consultation).

The Asar understood what he meant and Sa′d bin Mua′dh got up and addressing the Prophet [PBUH] said, is it us you are referring to, O Prophet of God? He said yes. Then Sa′d replied: we have believed in thee and confirmed thy truth and we bear witness that what thou hast being given (the Quran) is the truth. And on this we have given thee our binding promise to hear and to obey. March on as thou intendest for we are with thee. By him who has sent thee with the truth, if thou ask us to wade through the sea, we will wade through with thee, and not one man of us will stay behind and we are agreeable to whatever may happen to us on the morrows at the hands of our enemy, for we are patient in war and truthful in our company. Perhaps God will show thee from us what will please thee. By the grace of God, march on with us. Sa′d had hardly finished his speech when the face of the Prophet [PBUH] brightened with joy and his whole being was filled with happiness. A moment like that was worth a life's labour.

The Messenger of Allah [PBUH] said, "and be glad that God has promised me one of the two parties". (either Abu Sufyan's caravan or victory over Abu Jahl's army). By Allah if at this moment I am seeing the places where the killed Quraish will fall. (Seerat Ibn Hisham Vol.1, P.615) Firm the believers in Allah quickly moved towards the well of Badr and short of it the Messenger of Allah [PBUH] descended from his camel. Hubab bin Maundhir who was an expert in the art of war affairs, saw the Prophet [PBUH] alight, he said, O Prophet [PBUH] if this is the place God has caused it for our base then we will neither go forward or

backward, what do you say about it? or it is planning for fight or your own opinion.

The Messenger of Allah [PBUH] replied, it is my opinion and a war strategy for fighting. Then Hubab suggested, we should go nearest to the well before the enemy reaches there, and it should be under our control. Luckily it rained during the night, so we should dig a tank in which we collect the rainwater and close the well. So, during the fight we will get the water, and they will be without it.

The Messenger of Allah liked the suggestion and acted accordingly. (Seerat Ibn Hisham Vol.1, P.620)

On suggestion of Sa′d bin Moadh, a hut was also constructed for the Prophet [PBUH], be there at ease and from there give directions for war and pray.

How Quraish came out and were chastised

Divine guidance was given to the faithful believers which is mentioned in ***Surah Anfal-8, Verse:***

45. O you who believe! When you encounter a party, stand firm and remember Allah fervently, haply you may fare well.

46. And obey Allah and his Messenger and do not dispute with an emotion, lest your flag, and your predominance depart, and be steadfast. Verily Allah is with steadfast.

47. And do not be like those who came forth from their homes vaunting and with vainglory and debarring others from the way of Allah, and Allah is encompresser of what they work.

48. And recall when Satan made their work fair seeming to them and said: there is none of mankind to overcome you to-day, and surely, I am your neighbor. Then when the two parties faced each other, he turned on his heels and said: verily I fear Allah and Allah is severe in chastising.

They were too proud, they even said, it's verse.

32. And recall when they said: O Allah! If this (Quran) be indeed truth from thee, then rain down stones upon us from the heaven or bring on us a torment afflictive.

33. And Allah is not one to chastise them while thou art in their midst; nor was Allah going to chastise them while they were asking forgiveness.

It shows the mostly of Allah is great. Pagan who deserved the torment of Allah when they used to torture and beat the believers, at that time the Prophet [PBUH] was present in their midst. When they came to Badr situation changed, instead of asking the forgiveness they wanted to wipe out the believers, though few of them did not want to fight the believers, but they were still with them, but Abu Jahl persisted in fight.

According to the narration of ***Seerat Ibn Hisham Vol.1, P.621***, and ***history of Tabri Vol.2, P.621***, when the Messenger of Allah [PBUH] saw them coming into the field of Badr, he prayed, O God! Here come the Quraish in their vanity and pride, contending with thee and belittle your Messenger. O God grant the help which thou didst promise me.

Allah helped as promised

It's from ***Surah Anfal-8, Verses: 9-13***

9. And recall when you implored your Lord and He answered you: surely, I am about to succour you with a thousand of angels rank in rank.

10. And Allah did not make His promise save as a good tiding and that your minds be assured and victory comes only from Allah, verily Allah is Mighty, Wise.

11. Recall when He caused a slumber to cover you as a security from Himself, and He sent down water on you from heaven that He might cleanse you thereby and take away from you the defilement of Satan, and that He might gird up your hearts and make your feet firm thereby.

12. And recall when thy Lord inspired the angels: verily I am with you, so keep firm those who have believed, I will cast terror into the hearts of those who have disbelieved, so strike them above the necks and smite of them every fingertip.

13. This, because they defied Allah and his Messenger and whosoever defies Allah and his Messenger then surely Allah is swear in chastisement.

And, from ***Surah Al-Imran-3, Verses:***

123. And assuredly Allah succoured you at Badr while you were humble, so fear Allah that perhaps you may return thanks.

124. Recall when thou saidst to the believers suffices it not to you, that your Lord should reinforce you with three thousand angels sent down.

125. Yea; if you but remain steadfast and God fearing and they should come upon you immediately from your Lord, your Lord shall reinforce you with five thousand angels marked.

126. And this promise Allah did not make except as a joyful announcement to you, so that thereby your hearts might be set at rest-as no success there but from Allah the Mighty, the Wise.

127. In order that he may cut off a portion of those who disbelief, or abuse them, so that they may go back frustrated.

Allah also elucidated in ***Surah Anfal, Verse 17***: You therefore slew them not, but Allah slew them, threwest thou not when thou threwest, but Allah threw, in order that he might try them with a goodly trial from Him. Surely Allah is Hearing, Knowing.

Victory came from Allah

On 17th of Ramzan 2nd Hegira, about 14th January 624 AD, a battle was fought and amazingly no such was fought before it. History of mankind is void of its kind. 300 poor weak fight 1000 rich strong well-armed covered with armour and their opponent had only swords to fight who did not come to fight, they came to intercept the caravan of Abi Sufiyan, but they were forced to fight the strong proud army of Quraish. Some of them were not in favour of fight but Abu Jahl thought, Mohammad and followers are trapped in such a situation that they cannot escape from it, Satan decorated this in his mind.

So, he opposed whoever was against the fight. He did not know his death is manipulated high up in the heaven. Satan will run away, so he did when he saw the help of God has come to poor and weak but steadfast on their faith, and the Messenger of Allah [PBUH] is praying, supplicating and imploring his Lord who send him to salvage the sinking humanity.

Saying, O Allah; We need your help which you promised.

O Allah! If this small band of ours perished today, you will not be worshipped. He was so much absorbed in his prayer; His mantle fell and did not know, Abu Bakr who was with him in that small hut, picked up and covered his shoulders and said, God has listened to your prayers and He will fulfill His promise. The Prophet said, Abi Bakr! Be glad, help of God has come.

Bukhari, Hadith No. 3995: This is Gabriel holding the head of his horse and equipped with arms for the battle.

It is also narrated; the holy Prophet [PBUH] spent the whole night proceeding with the day of battle in prayer and supplication. The Muslim army wearied with its long March, enjoyed sound and enjoyable sleep. A mark of the divine favour and of the slate of their undisturbed minds.

After continuous long prayer, a slight nap overtook him in which he received God's answer to his prayers. He got up, happy, came out to the followers and persuaded them to fight and said, by Him in whose hands is Mohammad’s Soul every one of you who fights them today and is killed whilst persevering in fight, watching and facing the enemy and not turning his back on him will most certainly have paradise for reward.

The followers were electrified. They saw paradise before their eyes, God revealed; O thou Prophet! urge the faithful to fighting, if there be of you twenty persevering men, they will overcome two hundred, and if there be of you a hundred, they will overcome one thousand of those who disbelieve. ***(Surah Anfal-8, Verse 65).***

The Prophet urged them to fight, and the faithful responded with one heart. They did not fight to live; they fought to die and they lived.

Two astonishing narrations

It is a narration of ***Seerat Ibn Hisham Vol.1, P.626***, when the Messenger of Allah [PBUH] arrayed his companions for the war against the infidels and an arrow was in his hand, He saw Ibn Ghazayia had come forward out of the rows. The Messenger of Allah [PBUH] struck his arrow on his naked belly and said, be in the row.

He said, Allah has sent you with truth and justice, you have hurt me. The Prophet [PBUH] handed over his arrow to him and said, take revenge for it. He said, but my belly was uncovered. The Prophet [PBUH] lifted part of his dress from his belly and said, take your revenge. Swad Ibn Ghazayia clinged to his body and started kissing his belly. The Prophet [PBUH] said, what sort of revenge is this? He replied, Messenger of Allah [PBUH]! You know our present situation, so I decided my last touch to anybody's body be yours. The messenger of Allah blessed him.

Most astonishing narration is from Abdur Rahman bin Auf in ***Bukhari, P.568*** not taking the khumus from the spoil of killed infidel; And who kills an infidel, will possess his belongings without giving the

khumus, and what the verdict of Imam in this respect is, (obligation of khumus as Kitabal Jihad).

Hadith No.3141 and 3988, narrated by Abdur Rahman bin Auf, while I was standing in the row on the day (off the battle) of Badr, I looked to my right and my left and saw two young Ansari boys and I wished I had been between stronger than they are. One of them called my attention by touching me, O uncle! Do you know Abu Jahl? I said; yes, what do you want from him, O my nephew? He replied, I have been informed that he abuses Messenger of Allah [PBUH]. By him in whose hands is my life. If I see him, my body will not leave his body until either of us meet his fate. I was astonished at that talk. The other boy also called my attention saying the same as the first one had said.

After a while I saw Abu Jahl walking amongst his people. I said (to the boys), look! That is the man you asked me about. So, both of them hurriedly (like a hawk) attacked him with their swords and struck him to death and returned to the Messenger of Allah [PBUH] to inform him of that. The Messenger of Allah [PBUH] asked, which of you has killed him! Each of them said, I have killed him. Messenger of Allah [PBUH] asked, have you cleaned your swords? They said, no, he looked at their swords and said, no doubt, you both have killed him, and the spoils of the deceased will be given to Muadh bin Amr bin Al Jamuh. The two boys were Muadh bin Afra and Muhammad bin Muadh bin Amr bin Al-Jamuh.

Beginning of the battle and victory of the truth

When the two forces came face to face in the valley of Badr. Protected by armour and shield with curved swords in their hands, Utbah bin Rabia along with his brother Shaybah and his son Al Waleed bin Utbah stepped forward and challenged the Muslim for a duel.

Three young men of Madina instantly stood up and were in front of them and were ready to fight. But the Makkan yelled, they had nothing to do with them. They wanted the heads of their cousins, they cried, O Mohammad! Send to fight us our pears, from our own people.

Then the Messenger of Allah [PBUH] ordered his uncle Humza to fight Shaiba, Ali to Walid and Ubaidah to Utba.

Hamza and Ali did not take long to kill their opponents, but Utba and Ubaidah fought for a while and injured each other badly, Hamza and Ali came to rescue Ubaida and finished the dying, Utba. The three proud great warriors of Makkans army were lost in few minutes. (Seerat Ibn Hisham Vol.1, P.628). Then the well armoured warriors of Makka attacked the three hundred who had only swords to fight but were full of spiritual strength, fought with heart and soul to get a place in paradise. They were commanded to find out and attack the leaders, and most of them were found and killed.

He the Prophet himself played highly significant and remarkable role, he commanded his companions quite intelligently and inspired

great confidence and exhorted them to fight manfully for the sake of Allah and kept on imploring his Lord for help, and it came.

The Messenger of Allah [PBUH] took a handful of sand, read some verses of Quran and threw it towards the Quraish saying, disfigured be the faces of the enemy. Muslims with the help of their God almighty, sprang at the enemy who seeing defeat staring at their faces and having no leader left, fled without even caring for their wounds and dying on the battlefield. Three hundred believers with strong faith defeated the nine hundred to one thousand warriors of the proud Quraish. How they came and how they were disgraced and dishonored. It was due to the help of Allah. He said in ***Surah Anfal-8, Verse:***

> **17.** You therefore slew them, but Allah slew them, threwest thou not when thou threwest but Allah threw in order that he might try them with a goodly trial from Him. Surely Allah is hearing, knowing.
>
> **12.** Recall when thy Lord inspired the angels verily, I am with you, so keep firm those who have believed, so strike them above the necks and smite of them every fingertip.
>
> **13.** This, because they defied Allah and his Messenger and whoever defies Allah and His Messenger then surely Allah is swear in chastisement.

Fourteen leaders of Makkans who conspired to kill the holy Prophet [PBUH] in Darun Nadwa eleven were killed in the battle of Badr. Abu Sufiyan, Jubair bin Mutina and Hakim bin Hizam survived, seventy of them were killed and seventy were imprisoned.

On the contrary fourteen believers were martyred, six were immigrants and eight were Ansars. They reached their destination, the paradise as informed by the holy Prophet [PBUH] before the start of the battle.

Reprimand to dead leaders of Quraish

It is narration of Abi Talha in ***Bukhari chapter death of Abi Jahl, Hadith No. 3976,*** on the day of Badr the Prophet [PBUH] ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. It was the habit of the Prophet [PBUH] that whenever he conquered some people, he used to stay at the battlefield for three nights. so, on the third day of the battle of Badr he ordered that his she camel be settled then he set out and his companions followed him saying among themselves, "Definitely he is proceeding for some great purpose". When halted at the edge of the well, he addressed the corpses of Quraish infidels by their names and their father's names, O so and so, son of so and so, O So and so son of so and so! Would it have pleased you, if you had obeyed Allah and His Messenger [PBUH], we have found there what our Lord promised us. Have you too found true what your Lord promised you?

Umar said, O Messenger of Allah [PBUH] you are speaking to bodies that have no souls.

Messenger of Allah [PBUH] replied, by him in whose hands soul of Mohammad [PBUH] is, you do not hear what I say better thou they do.

"(Qatada said, Allah brought them to life again to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful".

According to narration of Aisha No.3979-3980-3981. The Messenger of God used word "Now". They now hear what I say, meant it was a miracle, she quoted part of verses 27-80, 30-22 and 30-52, You cannot make the dead hear, you cannot make those who are in their graves, hear you.

Depth of the Address

If we honestly and earnestly try to understand the philosophy of the address of the Prophet [PBUH] of Allah, it will become evident to us, that the address was a message of warning to all tribes of Arab and the people of the world or a great guidance for them. All the prophets preached to their people, worship the God only Almighty and follow them to get a place in paradise. God himself informed in ***Surah Nuh-71, Verse:***

1. Verily, we sent forth Nuh to his people saying warn thy people before there comes to them an affliction, chastisement.
2. He said, O my people, I am to you a manifest warner.
3. Worship Allah and fear him and obey me.
4. He will forgive you your sins and defer you to an appointment term. Verily the term of Allah, when it comes, shall not be deferred, if you but know.

22. And they (the people of Noah) have plotted A tremendous plot.

23. And they have said, you shall not leave your gods nor shall you leave Wadd, nor Suwa, nor Yaghuth nor Yauq nor Nasr.

24. And surely, they have led many astray, increase Thou these wrong doers in nought save error.

25. And because of their misdeeds they were drowned and made to enter the fire.

It is a pondering point, why Nuh, the Prophet of Allah imprecated for leaders of his people, and they were drowned because they were responsible to keep the people away from Nuh and used to make fun of him. When by the order of his Lord, he was making an Ark, how they taunted him, Allah revealed it in ***Surah Hud-11***, Verses:

38. And as he was making the ark, whenever the chiefs of the people passed by him, they scoffed at him. He said, if you scoff at us, we also shall scoff at you, as you scoff at us.

39. So presently you shall know on whom comes our torment that humiliates him, and on whom is let loose the torment lasting.

In fact, the leaders were the real wrong doers but the whole nation of Nuh was drowned except those who were with the Prophet of Allah. There was no tribe to be informed or warned about the victory of Nuh without fighting like a crucial battle of Badr. The address of Mohammad the Prophet of Allah [PBUH] was quite similar to Quranic Verses

Surah Al Aaraf-7, Verse:

44. And the fellows of the garden (Paradise) shall call the fellows of the fire; surely, we have found true what your Lord had

promised you? They shall say yea. Then a crier in-between them shall cry, the curse of Allah be upon the wrong doers.

Further elucidated in ***Surah Al Aahzab-33***, Verse:

Verily Allah has cursed the infidels and has prepared for them ablaze. Abiders therein they shall be for whatever and they will find neither a protecting friend nor a helper.

On the day when their faces shall be rolled in the fire, they will say: Ah, that we had obeyed Allah and had obeyed the Messenger (pbuh). And they will say, our Lord! We obeyed our chiefs and our elders, and they led us astray from the way.

Our Lord! Give them punishment two-fold and curse them with the great curse.

The Messenger of Allah [PBUH] set out alone to address the dead bodies of the elders of Quraish, but the companions followed him, and they heard what he said and it spread.

Various episodes after war

When the wonderful news of victory of the truth reached Madina, at that time the dead body of Ruqaiyya wife of Usman was being buried. She was one of four daughters of the Holy Prophet [PBUH], Other were Zainab, Um Kalsum and Fatima, (Allah may be pleased with them).

Abdullah bin Rawaha was sent to the believers of upper Madina and Zaid bin Haritha to the lower of it. When they were telling the people, how the battle was fought and Quraish were defeated. The Jews of Madina did not like the news and its detail, therefore they tried to

misguide the Muslims. That's how Muslims came to know the hidden enmity against Islam. Their prominent leader Ka´b bin Ashraf even left for Makka and joined the disbelievers and with his anti-Mohammad violent poems and speeches stirred them against the Muslims.

The booty was gathered and put in charge of Adullah bin Ka´b of Bani Najjār. Muslims differed on the division of it. Who collected it, said it's for them because they did the job. Who fought and pursued the enemy, they claimed, they did the real job by fighting the enemy, therefore they deserve it. Then came who remained with the Prophet [PBUH] guarding and protecting the holy Prophet [PBUH] we are more deserving than others.

Obada bin Samit related, ***Surah Anfal-8*** was revealed about us, the participants of Badr, when we differed about the division of booty. Allah took it from our hands and entrusted to His Messenger (PBUH), who distributed it equally among us. ***(Ibn Hishan, Vol.1, P.641-642***.
Allah revealed, they ask thee concerning the spoils, say thou, the spoils are for Allah and Messenger, so fear Allah and set right the matter among you, and obey Allah and His Messenger, if you are believers.

① Believers are only those whose hearts quake with awe when Allah is mentioned and when his revelations are rehearsed, it increases their faith, and they put trust in their Lord.

② Who establishes prayer and who spend of what we have provided them.

③ Thus, it is they who are the true believers. For them are degrees with their Lord and forgiveness and a provision honorable.

④After three nights at Badr, the holy Prophet [PBUH] left for Madina Along with pagan prisoners and the spoil of the battle. Uqba bin Abi Mo′ait and An Nazar bin Harith (cruel and severe enemy of the Prophet [PBUH] and his followers, Uqba tried to kill him), were among the prisoners. When the Messenger of Allah [PBUH] came to the valley of Safra, distributed the spoil and ordered An Nazar be killed and when he reached Irq-Azzabia, Uqba bin Abi Mo′ait was also killed by his order. Rest of the prisoners were taken to Medina, Abbas, who was an uncle of the holy Prophet [PBUH] and son-in-law of Abi Al Aas, brother of Musab bin Umair, Abu Aziz and relatives of other companions were among them.

Musab told Abi Alyasr, watch him carefully, his mother is a rich lady, you might get four thousand Dirhams which will be a good financial needed help to you. Abu Aziz said, “You being my brother advising him that.” Musab replied, “You are no brother to me, he is the real brother of mine because of our faith.” The mother of Abu Aziz sent four thousand as ransom money for her son.

Ransom of Abu Al Aas

When the ransom money came for Abi Al Aas, there was a necklace of Khadija also, which was given to Zainab, the eldest daughter of Prophet [PBUH] when she was married to Abi Al Aas. When the Messenger of Allah [PBUH] saw that necklace of Khadija, deep tenderness of heart completely overtook him. He said to his companions, if you see it right, then release Abi Al Aas and give him back whatever came as his ransom money. The companions said, “O

Messenger of Allah [PBUH] we will do what you wish, and they did according to his wish."

The ransom amount for prisoners was set between one thousand to four thousand dirhams, but who could not pay the set amount, they were freed without taking any ransom.

Each of them who were educated, their ransom was that they should teach ten children to read and write,

As far his daughter Zainab was concerned, the Messenger of Allah said, Islam has separated them, my daughter is not legitimate to pagan Abi Al Aas so he took promise from him that he will send her to Madina on his return to Makka but it was done as soon as possible, his brother Kinana bin Ar-Rabi played major role, and handed her over to two persons the Messenger of Allah had sent at appointed place, one was Zaid bin Hartha and the other from Ansar.

Islam of Abi A-Aas

Its saying of Ibn Ishaq in Seerat Ibn Hasham volume one, page 657 Abu Al Aas lived at Makka and Zainab at Madina when Islam separated them. Sometime before conquest of Makka, Abu Al Aas went to Syria to do some business, and he was considered by Quraish of Makka as honest trustworthy man. So, they gave him their business goods for sale there and also gave him the list of items which they wanted from there. He reached Syria safe and sound but when he was coming back and was near Madina, incidentally he was caught by a group of companions of the Prophet [PBUH] who had gone on a given mission. Each and everything were taken from him, but during the darkness of

night he was able to escape and reached Madina and met Zainab and asked her for her protection and told her, he had come to get back his business material which is trusted by people with him.

When the Messenger of Allah [PBUH] came in the mosque for morning prayer and he began it, Zainab came to the woman's side of mosque and with a loud voice she said, O people of mosque, I have given protection to Abi Al Aas.

When the Messenger of Allah [PBUH] completed and finished the prayer, turned his face towards his companions and said, did you hear what I heard, and by God I do not know except what I heard now, and a protection of Muslim, maybe of a lower level is acceptable. Then the Prophet [PBUH] came to his daughter and said, O dear daughter! Be kind to him and look after him well, but stay away from him, do not let him touch you, because doubtlessly you are not lawful to him.

Then the holy Prophet [PBUH] called the group who caught Abi Al Aas and deprived him of all his business goods and told them, this man is from our family. He was my son-in-law; if you give him back what you have taken from him, we will appreciate it, and it will be kind of you. If you don't want to return what you have taken, then it is a God-given booty to you. All companions of that group said, we will give him back cash and everything. So, they did, even the smallest household utensil was returned to him.

When Abi Al Aas came back to Makka and give back to everyone from whom he had taken something in shape of money or something else, then ask them, is there anyone whom I still owe anything. All of them said, no, Allah may reward you.

Then he said, I am a witness to it that there is no God but Allah and without any doubt Mohammad [PBUH]) is His slave and His Messenger. By God, the only thing prevented me to become Muslim was, you may not think that I want to swallow your business articles. Now Allah has paid to you what you gave me, and I am free now, then he came to Madina to be in service of the holy Prophet [PBUH].

Horrible death of Abu Labh

Abu Rāfai narrated, I was a slave of Abbas bin Abdul Muttalib and Islam had entered in our house, embraced Islam. Abbas, Umul Fazl and me, Abbas was afraid of his people and did not like to disagree with them, so he was hiding his Islam because he was a rich man and had given to many of them his money as loan.

Abu Lahb had sent to Badr, Al Aasi bin Hisham in his place and I was weak man making arrows when the news of the defeat of Quraish reached Makka. We were very happy and felt in ourselves strong and honored and Umul Fazl was with me in the tent, I was sitting with lot of fragments of sticks for my arrows around me, when Abu Lahb came dragging his feet and sat at the rope of the door of the tent. His back was towards my back, The moment he sat, loud noises rose, it was known Abu Sufyan bin Harith has come from Badr. Abu Lahb called him towards himself giving him the oath of his life. He sat beside him and standing people were surrounding him.

Abu Luhb said, “O son of my brother! Tell me what happened there?” He replied, as we clashed each other we offered them our

shoulders, they killed and imprison us as they wished. By God, despite it, we could not censure our people because we were fighting white coloured enemy who were riding horses between earth and sky. By God, they did not leave anything, and no one could fight them. Abu Rāfai said, I lifted the side of tent and said, they were, by God angels of Allah.

Abu Rafai said, Abu Lahb slapped me hard, when I retaliated, he lifted me up and threw me on the ground and sat on me and started punching me because I was weak and light in weight.

When Umul Fazl saw this, she got up and pulled a pole of the tent and hit it on the head of Abu Lahb and said, his master is not here and taking him as weak, treat him like this. Abu Lahb left the place as dishonored and disgraced. Abu Rāfai continued, by God, after seven nights he got ill with such an illness which was like Bubonic plague and abominable. His dead body was lying there for three days where he died. Then his sons dug a ditch and pushed him with wooden poles into it. Nobody who went near to him and covered him with stones throwing those from some distance. What an end, we take refuge with Allah from it. It happened to him as Allah revealed in Quran.

Surah Lahab-111: In the name of Allah, the Compassionate the Merciful.
Perish the two hands of Abu Lahb and perish he.
His riches availed him not, nor what he earned.
Soon he shall roast in a fire of flame.
And his wife also, a fuel carrier.
Around his neck be a cord of twisted palm-fibers.

The triumph at Badr was a matter of great importance to Muslims. It was not only a source of consolidation of Islamic state but many wavering minds about the truth of Islam also accepted it gladly.

Few marriages

Its verse of ***Surah Al-Ahzab-33***, Verse:

21. Assuredly there has been an excellent pattern for you in the Messenger of Allah [PBUH] for him who hopes in Allah and the last day and remembers Allah much.

Messenger of Allah [PBUH] married Khadija when he was twenty-five years of age and she was a widow, 15 years older than him. He got engaged to Aisha who was at that time only six years old after the death of Khadija and his dear uncle Abi Talib, both were his great protectors.

Before migrating to Madina, he married Sauda a widow of one of those early Muslims who had emigrated to Abyssinia then returned to Makka where her husband died, with no one to look after her, the Messenger of Allah [PBUH] provided her what she needed as a wonderful husband. The tenth year of prophethood was very trying for the Messenger of Allah [PBUH], though Abu Bakr was a loyal and dependable friend but with the engagement to his daughter the friendship between the two further strengthened. Abu Bakr was always ready to sacrifice his life and whatever he possessed for the holy Prophet [PBUH] and cause of Islam.

Generosity of Abu Bakr

It is a narration of ***Jam-e-Tirmadhi Vol.2, Abwabul Munaqib, P.230-231***, Umar bin Khattabh said, Messenger [PBUH] of Allah ordered us to spend in the way of Allah, and it happened that unexpectedly substantial amount of money came to me and I said to myself, Abu Bakr is always ahead of me in the service of Allah and his Messenger if you can be ahead of him, today is the day. Therefore, I took half of it to the Messenger of Allah [PBUH] when he saw the money, thought I brought all the money I had at home. So, he asked me, what have you left for your family? I said, as it is.

In the meantime, Abu Bakr brought each and everything of his house. Messenger of Allah [PBUH] seeing that asked him also, O Abu Bakr! What you have left for your family, he replied, I have left for them, Allah and his Messenger [PBUH]. Then I said to myself you will never be ahead of Abu Bakr.

Marriage of Aisha

For such a man, it was a great honour for him To be father-in-law of the Messenger of Allah [PBUH]. The story of the marriage of Aisha is narrated by herself in ***Bukhari, Munaqib Al-Ansar, Chapter; (The marriage of the Prophet [PBUH] and Aisha) Hadith No.3894:*** She said, The Prophet [PBUH] married me when I was a girl of six (years). When I went to Madina and stayed at the home of Bani Al-Harith bin Khazraj. Then I got ill, and my hair fell. Later, my hair

grew again and my mother Um Ruman came to me while I was playing on the swing with some of my girlfriends. She called me, and I went to her, not knowing what she wanted to do to me. She took me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, best wishes and Allah's blessing and good luck. Then she entrusted me to them, and they prepared me (for the marriage). Unexpectedly the Messenger of Allah [PBUH] came to me at the fore-noon, and my mother handed me over to him, and at that time I was a girl of nine years of age. It manifests that it was will of God to inform the believers that a girl of nine or ten years, when she attains her puberty, can be married, if her parents wished so. Likewise, a man can marry a woman older than himself, it is not a compulsion but permissible. Apparently, it was mainly to eradicate adultery and all sorts of fornication.

It is a narration of Aisha also in Bukhari, Book of marriages, chapter, in which, a marriage is not valid except with the permission of the relative of the bride ***P.769, Hadith No. 5727***. And in ***Abu Dawud, chapter 749***, on various kind of marriages which the Arabs in the pre-Islamic period practiced, ***P.309, Hadith No.2265***.

She said, marriage in pre-Islamic was of four kinds. One of them was the marriage contracted by the people today. A man asks another man to marry his relative (sister or daughter) to him. He fixed the dowry and married her to him.

Another kind of marriage was that a man asked his wife, when she became pure from menstruation, to send for so and so and have sexual intercourse with him. Her husband kept himself aloof and did not have intercourse with her till it became apparent that she was pregnant from the man who had intercourse with her. When it was manifest that she became pregnant, her husband approached her if he liked. He would do so in the interest of the nobleness of the child. The marriage was called Istibda (to utilize a man for intercourse for a noble birth).

A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her. When she conceived giving birth to a child, and a number of days passed after her delivery, she sent for them. No one could refuse to attend, and they gathered before her. She said to them, you have realized your affair. I have now given birth to a child, and this is your son. O so and so, she called the name of any one of them she liked, and the child was attributed to him.

A fourth kind of marriage was that many people gather together and entered upon a woman who did not prevent anyone who came to her. They were prostitutes and hoisted flags at their doors which served as a sign for the one who intended to enter upon them. When she became pregnant and delivered the child, they got together before her and called for the experts of tracing relationship from physical features. They attributed the child to whom they considered, and it was given to him. The child was called his son, and he could not deny. When Allah sent Mohammad [PBUH] as a Prophet, He abolished all kind of marriage

prevalent among the people of the pre-Islamic times, Except of the Muslims practice today.

Marriage of Hafzah

Hafzah daughter of Umar bin Khattabh was an early believer and was married to Khunais bin Huzaifa. Both were among those who migrated to Abyssinia and came to Madina along with the other emigrants. Khunais participated in Badr and died in Madina.

Wife of Usman, Ruqaiyya, daughter of the Prophet [PBUH] died and was buried when Allah blessed His Messenger with the glorious victory over pagans of Makka. When Hafsah became widow, Umar thought it would be source of great consolation for Usman if he gave him his daughter in marriage. But when he informed Usman about his friendly plan, he showed no inclination to it. He went to Abu Bakr and asked him to marry his daughter; he also declined his proposal.

Umar bin Khattabh was highly perturbed due to the behaviour of his dependable friends. So, he went to the Messenger of Allah [PBUH] and reported what happened to him. The Prophet [PBUH] calmed him down by saying Hafsah may be reserved for someone better than your friends and to make him happy he said, I will marry her myself.

Hafsa was one of the earlier believers lost her husband and her father was quite disturbed who was a man of great qualities. The Prophet [PBUH] very wisely settled the matter. ***(Usdul Ghāba Vol.7, P.65, Al Istiab P.713, Tabaqat Ibn Sād Vol.8, P.81, Al Isaba Vol.8, P.81).***

Marriages of Um Kulsām and Fatimah

When Ruqayya died, The Messenger of Allah [PBUH] gave his youngest daughter Um Kulsum to Usman bin Affan in marriage, and Fatimah was married to Prophet's cousin Ali, so the family ties had remained strongly intact, moreover Ali grew in his lap and was the first one from the children who became believer.

Battle of Ohad lost due to the fault of forty believers

The pagans of Makka were highly enraged after their defeat at Badr. They wanted to take revenge even if they must spend all the money they invested in the caravan of Abi Sufyan. They kept on preparing for their extremely sacred mission for whole one year and they managed to collect a force of three thousand warriors with seven hundred chain armors, two hundred horsemen and three thousand camels.

The defeat was an ignominy, and the pride of Quraish could not leave it unavenged, so they were determined to crush Islam once for all. They also realized that their prosperity largely depends on their prestige which they have lost at Badr, it must be recovered with grace and dignity.

At that time the force Makkans gathered was a formidable and Abu Sufyan was the leader of it. He reached Ohod of Madina in first week off Shiwwal of third Hegira.

This time the Makkans also decided to take their women along with them for they might arouse them to fight manually. Hind the wife of Abu Sufyan was the in charge of the group of fifteen women. Her father Utba bin Rabi and brother Walid bin Utba were killed at Badr, and she was the fiercest enemy of Islam.

Thursday night when people of Madina came to know about the invasion of Makkans army, they were terribly afraid, and no one slept that night with ease. Even the Prophet [PBUH] was taken aback with the seriousness of the situation.

The Prophet [PBUH] on the Friday morning called the Muslims and Jews together for consultation. How shall we meet the enemy? He asked them.

Abdullah bin Ubay agreed with the opinion, saying, “O prophet of God! We will fight the enemy in the city when they advance, our women and children will pelt them with stones while we will fight them with our swords and Madina is formed like a Fort and has never been conquered by any foe”. All the leaders of Jews, emigrants and Ansar agreed with the opinion.

Opinion of majority

Though the elders of Madina decided that the city will be turned into Fort and the attackers shall be fought outside it. But the young believers had a different opinion. Amongst them were those who had fought at Badr, they were keen to be martyred while serving Islam bravely. Larger number of them had missed the most important battle of Islam and Allah have provided the opportunity to

make amends for it, so they wanted to avail it with grace and honor. All of them wanted a place in paradise and martyrdom.

Their argument was, shall we let our enemy think that we were afraid of meeting them in open field and preferred to seize to death? Shall we allow our fields and our plantations to be at their mercy while we were imprisoned in Madina. If we do so, it will increase their courage and will gather all Arabia against us for the sake of loot. Almighty God who gave us victory at Badr will make us victorious at Ohd. If we are martyred there, paradise will be our abode, therefore we will fight and die for the sake of our God.

Speeches like these filled the hearts of the young believers, rather their souls were overflowing with the power of their faith. They were the so sons of great past fighters and now they were blessed with the strength of Islam added to their hereditary courage. Hence, they could not bear to be seized.

Even some of the old men were willing to die for their faith. Khaithama Abu Saad bin Khaithamah said, it may be that God will give us the victory, or it will be the martyrdom. I was extremely audacious to go to Badr and fight there, but I missed it. My son went and he was lucky to taste the everlasting life. Yesterday I saw him in my dream saying, join us, we will be your companion in paradise. I have got what my Lord promised me and found it to be the truth. O Prophet [PBUH] of God! I am most willing to accompany my son in paradise. I am an old man, and my bones have become brittle, and I wish to meet my Lord.

The majority were clearly against being besieged and the Prophet [PBUH] made up his mind to follow the majority. God's will be done on the heavens above and the earth below.

After Friday prayers with the congregation, Messenger of Allah [PBUH] gave the glad news of victory to those who were persevering and ordered the believers to get ready to go out and face the enemy. Umar bin Khattabh and Abu Bakr helped the Prophet [PBUH] to put on his armor. Those who had opposed the Prophet [PBUH] were very much upset for fear of having committed sin in doing so, but he was not offended. He said, wait and see what I command, follow it and you will be victorious if you persevere. Then he ordered to advance towards Ohd. He also laid down the principle for rulers of Muslim countries to consult the good people in important affairs and if possible, to follow the opinion of the God-fearing virtuous people. He subordinated his own opinion and wish for the faithful majority of the young men who were keen to embrace martyrdom. At present time none of the majority of Muslim countries are not practicing Islam. They should read the painful story of battle of Ohd repeatedly.

When the messenger of Allah had not gone very far from Madina, the chief hypocrite Abdullah bin Obbayy along with three hundred followers, from the Jews, departed from the group of people who were going to defend Islam and the entire people of Madina on the pretext that Mohammad [PBUH] had not followed his advice and were obeying the young boys.

When the Prophet [PBUH] reached near the enemy it was time of morning prayer, so Bilal was ordered to say the call of prayers. The

call was said, at the times of prayer, but automatically became lines of the battle or for the battle, came in order. The believers were seven hundred to fight the well equipped three thousand infidels out of them seven hundred were in armors.

The Prophet [PBUH] was informed by the Madinites that according to their pact with non-Muslims, they are bound to help each other in such circumstances. If you permit, we can call them for help, the Prophet [PBUH] replied, we will not take help from the non-Muslims against non-Muslims.

Error of forty believers

After the prayer the Messenger of Allah [PBUH] arranged his companion in such an order that Ohd mountain was on their back and he placed fifty Archers on the mount pass, or ravine with the strict instructions: Guard our rear for we fear that they may attack us from that side, and remain in your positions and do not move from there, even if you see us defeating the enemy and entering their camp, do not depart from your position. And if you see us being killed, do not come to our help to defend us. And it is for you to shoot the horses of the enemy because horses cannot win against arrows. Even if you see birds have swooped us away, you stay in your place, till we call you. Brā narrated, when we face the enemy, they took to their heels till I saw their women running towards the mountain, lifting their clothes from their legs, revealing their leg bangles. The believers started saying, the booty, the booty.

Abdullah bin Jubair said, the Prophet [PBUH] had taken a firm promise from him not to leave the place, because he was appointed as their commander. But his companions refused to stay there. When they refused (Allah) confused them, so they could not know where to go, and they suffered seventy casualties.

Abu Sufyan ascended a high place and said, is Mohammad [PBUH] present among the people?

The Prophet [PBUH] said, do not answer him. Abu Sufyan said, is the son of Abi Quhafa (Abu Bakr) present among the people?

The Prophet [PBUH] said, do not answer him. Abu Sufyan said, is the son of Al Khattab amongst the people, he then added, all these people have been killed, if they were alive, they would have replied.

On that, Umar could not help saying, you are a liar, O enemy of Allah! Allah has kept what will make you unhappy.

Abu Sufyan said, superior maybe Hubal. The Prophet [PBUH] said to his companions, reply to him. They asked, what may we say? He said, say, Allah is more Elevated and more Majestic. Abu Sufyan said, we have Uzza (idol), when you have no Uzza. The Prophet [PBUH] said to his companions, reply to him, they said, what we may say? The Prophet [PBUH] said, say, Allah is our Helper, and you have no helper. Abu Sufyan said, this day compensates for our loss at Badr. In the battle the victory is always undecided and shared in turn by the belligerents, you will see some of your dead men mutilated, but neither did I urge this action, nor I am sorry for it.

(Bukhari, Arabic 579 Ghazwa Ohad Hadith No.4043**, **Seerat Ibn Hisham, story of Archers P.95, 96, Tabaqat Ibn Sād Vol.2, P40-47, Fathul Bari Vol.7, P.349-352).

The wounds inflicted on the Prophet [PBUH]

When the Messenger of Allah [PBUH] was wounded very badly, according to ***Hadith of Bukhari No.4073***, canine tooth was broken, and face was bleeding according to ***Hadith No.4074***, And Ali and Fatima washed and clean it according to ***Hadith No.4075***.

In that serious condition he said, the wrath of Allah became swear on the people who caused it. Allah revealed in ***Surah Al Imran-3, Verse 128:***

Naught with thee is of the affair. He shall either relent towards them or torment them for they are ungodly.

This is the mercy of Almighty that he has kept forgiveness in his own hands. Because He is the Knower of the future. Those who fought the Prophet [PBUH] and tried hard to kill him and injured him in Ohd most of them embraced Islam eventually.

Among the seventy martyred believers the most prominent was Hamza written in people of seven heavens Lion of Allah and Lion of his Messenger ***(Ibn Hisham Vol.2, P.96),*** the uncle of the Prophet [PBUH] was a brave man, Wahsi himself narrated in ***Bukhari Hadith No.4077***, he was from Abyssinia, slave of Jubair bin Mutim, Hamza had killed his uncle Tuaima ibn Adi Al-Khaiyar at Badr. So, his master said to him, if he killed Hamza, he shall be a free man. Therefore, he went to Ohd with other people and hid himself under a rock and when Hamza came near

to him, he threw his Lance at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. Incidentally he killed Musailma, the liar with the same spear as announced by a slave girl on the roof of a house. Alas, the chief of the false believers has been killed by a black slave.

Mus′ab bin Umair who was sent with Ansar to Madina as a first educator of Islam and was great success over there. He was a son of wealthy Pagan lady. When he became the follower of the Prophet [PBUH], she gave him the choice, be on her creed or leave the house and the luxury she has provided him, he left the house and lived a hard difficult life, but remained as firm believer, and played a vital role in preaching Islam at Madina.

Sād bin Rabi, Islamic brother of Abdul Rahman bin Auf who offered his brother half of everything he possessed, even one of his two wives, he said, he would divorce the one which he liked. Islamic brother thanked him and preferred to work in the market of Madina.

Each one of the martyrs was a man of great faith, though the mistake of forty confused the Islamic fighters but it was a part of training for future battles.

When Sufyan left the battlefield, all martyrs were buried and in the evening the Prophet [PBUH] pursued the enemy and encamped at Hamra Al-Asad, eight miles away from Madina for three days with seventy of those companions who participated in battle of Badr. ***(Ibn Hisham Vol.2, P.103)***.

Virtue of Abdullah bin Slām and Expulsion of Jews from Madina

It is a narration of ***Ibn Maja, Abwabul Atema P.234, Dārmi, Al Istizan, Book of Prayer P.352*** and ***Musnad Ahmad Vol.5, P.451***, Abdullah bin Slām (a learned man and priest of Jews) said, when the Prophet [PBUH] came to Madina, many people gathered to see him, and I was one of them. The moment I saw his face, instantly I knew that, he was not of a liar. The first saying of his I heard was, O you people; feed those who are hungry and unite your relations and pray when people are asleep, you will enter paradise.

There are three narrations in Sahi Bukhari, two are in chapter, the Virtue of Abdullah bin Slām No.3812, S′ad bin Abi Waqqas narrated, I have never heard the Prophet [PBUH] saying about anybody walking on the earth that he is from the people of paradise except Abdullah bin Slām. The following verses were revealed concerning him.

And a witness from the children of Israel testifies that this Quran is true. More details are available in ***Fathul Bari Vol.7, P.129-130-131.***

Hadith No.3818, Qais bin Ubād narrated, while I was sitting in the mosque of Madina, there enter the man (Abdullah bin Slām) with signs of solemnity over his face. The people said he is one of the people of Paradise. He prayed to light bowing (two rakat) and then left. I followed him and said, when you entered the mosque, the people said, he is one of the people of paradise. He said, by Allah, one ought does not to say what he does not know. (I will tell you why). In the lifetime of the

Prophet [PBUH], I had a dream which I related to him. I saw as if I were in a garden, thou he described its extension and greenery. He added, in the center there was an iron pillar which had its lower end fixed in the earth and upper end was in the sky and at its upper end there was a (ring shaped) handhold, I was told to climb it. I said, I cannot, then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the handhold and I was told to hold it tightly. Then I woke up and the effect of the handle was in my hand. I related all that to the Prophet [PBUH] who said, the garden is Islam, and the handhold is the most trustworthy handhold. So, you will remain as a Muslim till you die. The relator added, the man was Abdullah bin Salām.

The third narration is from Anas, he said, when the news of the arrival of the Prophet [PBUH] had reached Madina, Abdullah bin Salām went to him to ask about certain things. (He came to him) and said, I'm going to ask you about three things which only a prophet can answer:
What is the first sign of the end of the world?
What is the first food which the people of paradise will eat?
Why does a child attract the similarity to his father or to his mother?

The Prophet [PBUH] replied, “Gabriel has just now informed me of that”, Abdullah bin Salām said, “He (Gabriel) is the enemy of the Jews amongst the angels”.

The Prophet [PBUH] said, as for the first sign of the end of the world is concerned, it will be a fire that will collect the people from the East to the West.

As for the first meal which the people of paradise will eat, it will be the caudate (extra) lobe of the fish-liver.

As for the child, if the man's discharge proceeds the woman's discharge, the child attracts similarity to the man, and the woman's discharge precedes the discharge of the man, then the child attracts the similarity off to the woman.

On that, Abdullah bin Salām said, “I testify that none has the right to be worshipped except Allah. And that you are the Messenger of Allah [PBUH].” And added, “O Allah’s Messenger (PBUH)! Jews invent such lies, as make one astonished, so please ask them about me before they know about my conversion to Islam.” The Jews came and the Prophet [PBUH] said, what kind of a man Abdullah bin Salām is among you?

They replied, the best of us and the son of the best of us and the most superior among us and the son of the most superior among us.

The Prophet [PBUH] said, what would you think if Abdullah bin Salām should embrace Islam. They said, May Allah protect him from that.

The Prophet [PBUH] repeated his question, and they gave the same answer. Then Abdullah came out to them and said, I testify that none has the right to be worshipped except Allah and that Mohammad is the Messenger of Allah [PBUH].

On this the Jews said, he is most wicked among us and the son of the most wicked among us. So, they degraded him. On this, he (Abdullah bin Salām) said, it is this that I was afraid of, O Prophet of Allah.

Abdullah was an honest literary personality, he had the complete information about the expected Prophet and when he saw and met him, asked three questions to satisfy himself, when his mind had no doubt, he embraced Islam instantly. What he told the Prophet [PBUH] about his nation, it proved to be hundred percent true, they were wicked and deceitful.

Expulsion of Bani Qainoqa

There were three strong tribes of Jews living in and around the area of Madina when the Messenger of Allah [PBUH] migrated to it. Sincerely he had peace and defense agreement with them. First of them was Banu Qainoqa who violated it and were sieged for fifteen days and were expelled from Madina.

Ibn Hisham has related its detail in ***Vol.2, P.47-49***, As an Arab Muslim woman went to a shop of a Goldsmith in the market of Qainoqa for some work on her jewelry. While she sat in the shop, the Jews began to tease her and wanted to unveil her so they could see her face, when she refused, the Goldsmith secretly fastened the part of her dress of her backside with some sort of hook, and she was unaware of that. When she got up, her dress gave away and she became naked, and the Jews had a hearty laugh at her exposure. She cried for help; a Muslim came to her help and killed the Goldsmith and Jews killed the Muslim. This led to a great deal of ill feeling between the Muslims and Banu Qainoqa.

There is another narration of Ibn ***Hisham Vol.2, P.47 and Fathul Bari Vol.7, P.332*** That the Prophet [PBUH] gathered the Jews of Banu Qainoqa in their market after the battle of Badr and said to them, O you

assembly of Jews! Fear vengeance of Allah who brought down it on Quraish. Therefore, profess Islam before that, you know it well that I am God sent Prophet, and you find it in your book, and it is the covenant from you to God.

They replied, O Mohammad [PBUH]! Let not deceive you your success over the people who did not know the science of war. By God if you fight us, you shall know that we are men of war.

The Prophet [PBUH] consulted his companions and laid siege to the quarters of Banu Qainoqa, they asked the Quraish to help them as they promised to do when needed, but within fifteen days and night of the siege no help came, and they were hard pressed to submit to the Prophet [PBUH].

When they submitted the Prophet [PBUH] intended to execute the rebels and the instigators, but Abdullah bin Ubbayy interceded for them because he was their confederate. Finally, under the care of Ubāda bin Samit, Jews of Banu Qainoqa were allowed to emigrate to Wadi Al-Qura, north of Arabia and then to Syria and other places.

Expulsion of Banu Nadhir (Rabi Al-Awal 4th Hegira-August 625)

After the incident of Baiar Mauna, a Muslim killed two infidels in revenge not knowing that the Prophet [PBUH] had a peace agreement with their tribe like Bani Nadhir, so the Prophet [PBUH] went to Bani Nadhir to settle matter of blood money for the two

killed infidels because their tribe also had an agreement with Bani Nadhir.

It's a narration of Seerat ***Ibn Hisham Vol.2, P.190 and Fathul Bari Vol.7, P.331 and Tabaqat Ibn Sa'd Vol.2 P.242***.

The Prophet [PBUH] took ten companions with him, among them was Abu Bakr, Umar and Ali, the Prophet [PBUH] asked them to contribute their share. They received him with a show of great courtesy and friendship and made him sit down below a high wall. The Prophet [PBUH] saw them whispering together that this is a good occasion to kill him and who will go up there and throw a big stone upon him to make us happy, Amr bin Jihash said, he will do the job. When he went up there, Allah informed his Prophet [PBUH] and he instantly stood up and left the place. Companions also followed him.

The Prophet [PBUH] conveyed to them, O you Bani Nadhir! Leave my territory within ten days. You have broken the agreement, and you plotted against my life, and he sieged them and made it clear, if I saw anyone of you after ten days, he will be killed. The Jews had nothing to say, they did not deny the allegation and were expelled from Madina, Allah revealed the ***Surah Al Hashar-59.*** Verses:

In the name of Allah, the Compassionate the Merciful.

1.Whatever is in the heavens and whatsoever is in the earth hollows Allah, and he is the Mighty, the Wise.

2.He it is who drove forth the people of the book who disbelieved from their homes at the first meeting, you did not imagine that they would go forth, and they imagined that their strongholds would defend them against Allah. Then Allah came upon them from whence they reckoned

not, cast terror in their heart so that they made their houses desolate by their own hands as well as hands of the faithful. Take warning therefore, O you with eyes. (wise man)

3.And had not Allah ordained banishment for them, surely, He would have chastised them in this world, and in the hereafter for them is chastisement of the fire.

4.This, because they opposed the law and His Messenger and whoso opposes Allah, then Allah is stern in chastising.

5.Whatever fine palms you cut down or left standing on their roots, it was by Allah's leave and in order that he might abase the transgression.

6.And as to what he restored to His Messenger you rushed neither horse nor camel upon it, but Allah gives mastery to His Messenger over whatsoever he wishes, and Allah is potent over everything.

7.Whatsoever Allah may restore to His Messenger from the people of the cities is due unto Allah and the Messenger and his kinsman and the orphans and the indigent and the wayfarer, so that it may not be confined to the rich among you. Take whatsoever the Messenger gives you and refrain from whatsoever he forbids you, and fear Allah, verily Allah is stern in chastising.

8.And it is due to the poor emigrants who have been driven forth from their homes and their substance, seeking grace and goodwill from Allah and succouring Allah and his Messenger (PBUH). These, they are the sincere.

9.And it is also due to those who are settled in the dwelling and the faith before them, loving those who have migrated to them and finding in their hearts no desire for what has been given, yeah preferring them above

themselves even though there was want among them. And whosoever preserved from the greed of his soul, then these-they are the blissful.

Surah al Hashar-59 is a detailed description of expulsion of Bani Nadhir from Madina. Allah even mentioned how Abdullah bin Ubbayy and his group tried to misguide by false hopes and promises.

> **11**. Did you not see those who dissemble saying to their brothers and who disbelieve among the people of the Book, if you are banished we too will go forth with you and we will not listen to anyone in respect of you, and if you are attacked, we will succour you, Allah bears witness that they are liars certainly.
>
> **12.** To be sure, if they are banished, they will not go forth with them, and if they are attacked, they will not succour them, and even if they did succour them, they would turn their backs and then they should not be succoured.
>
> **13.** Surely in their breasts you are more awful than Allah. That is because they are the people who have no understanding.
>
> **14.** They shall not fight against you and even together except in fenced township or from behind walls. Their violence among themselves is great, though you deem them enjoined, while their hearts are diverse. That is because they are a people who do not reflect.
>
> **15.** They are like those, a little before them, they tasted the ill-effect of their affairs, and theirs will be affective torment.
>
> **16.** They are the Satan when he says to man, disbelieve and when he disbelieves, says I am quit of you, I verily fear Allah, Lord of the world.

17. The end of both, however, will be that they will be in the fire abiding therein, that is the need of the ungodly.

The Messenger (PBUH) of Allah was facing a great difficult situation at Madina, though the Islam was getting popular there. In Makka there was clash of belief only, difference on worship of Allah or idols, but at Madina Jews and hypocrites were the two more groups to deal with, treachery was the third problem.

Banu Nadhir received no help while they were sieged and their front trees were cut and burnt, all their stratagems fell to the ground, they consented to leave Madina if their lives and property were guaranteed. The Prophet [PBUH] granted them that, and they pulled down their houses with their own hands and took along as much as of their belongings they could take on their camels and emigrated to Khaibar. Their spoils were distributed as ordained in Quran.

According to the narration of Ibn Umar in ***Bukhari chapter the story of Bani Nadhir, Hadith No.4028 (Book Al Maghazi)*** Bani Nadhir and Bani Quraizah fought with the Prophet [PBUH] (violating their peace treaty), the Prophet [PBUH] exiled Bani Nadhir and allowed Banu Quraiza to remain at their places in Madina. Taking nothing from them till they (also violated their treaty) and fought the Prophet [PBUH] he then got killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet [PBUH] and he granted them safety and they embraced Islam. He exiled all the Jews from Madina. They were Bani Qainoqa, the tribe of Abdullah bin Salām and the Jews of Bani Haritha and all the Jews of Madina.

Anas related ***(Bukhari Hadith No.4030),*** some people used to keep few date palm trees for the Prophet [PBUH] particularly as gift to him, but when the Bani Qainoqa and Bani Nadhir were conquered then he used to return the gift back to them for their own families.

Poverty of Muslim emigrants turned into partly prosperity after the expulsion of Jews from Madina.

Killing of Ka'b bin Ashraf

There was a man among the Jews called Ka′b bin Ashraf open enemy of Islam, the Prophet [PBUH] and the Muslims. His mother was from Banu Nadhir. He was rich, handsome and a poet. When Makkans were defeated at Badr, he went to Makka and instigated people against the Prophet [PBUH] using derogatory language in his poems, ridicule him and Islam. He used to insult Muslim ladies and offended them with obscene and amatory madrigals. The Prophet [PBUH] was fed up with his harm and shameful oratory, so he said, who is willing to kill Ka′b bin Ashraf? As narrated Jabir bin Abdullah in ***Bukhari (Hadith No.4037 chapter 15),*** who has hurt Allah and his Messenger.

Thereupon Mohammed bin Maslama got up saying, O Messenger of Allah [PBUH]! would you like that I kill him? The Prophet [PBUH] said yes Muhammad bin Maslama said then allow me to say a (false) thing (i.e to deceive Ka′b), the Prophet [PBUH] said, you may say it.

Then Mohammad bin Maslama went to Ka′b and said, that man {Mohammad [PBUH]} demands Sadaqa (Zakat) from us and he has troubled us, and I have come to borrow something from you. Ka′b said on that, by Allah, you will get tired of him. Mohammad bin Maslama said, now we have followed him, we do not want to leave him unless and until we see how his end is going to be. At present we want you to lend us a camel load or two of food or in weight one or two WASAQ (sixty Sāa about 150 kilos) Ka′b said, yes (I will lend you) but you should mortgage something to me Mohammed bin Maslama and his companion asked what do you want? Ka′b replied, mortgage your women to me. they said how can we mortgage our women to you, and you are the most handsome of the Arabs? Ka′b d said then mortgage you sons to me. They say how can we mortgage our sons to you? Later they would be abused by the people saying that so and so has been mortgaged for a camel load of food. That would cause us great pain, but we will mortgage our arms to you. Muhammad bin Maslama and his companion promised Ka′b that Mohammad would return to him. He came to Ka′b at night along with Abu Nāila, the foster brother of Ka′b. Ka′b invited them to come into his Fort, and then went down to them. His wife asked him, where are you going at this time? Ka′b replied, none but Maslama bin Mohammed and my foster brother Abu Nāila have come. His wife said, I hear a voice as if dropping of blood. Ka′b said they are none but my brother Muhammad bin Maslama and my foster brother Abu Nāila. A generous man should respond to a call at night even if invited to be killed.

Mohammad bin Maslama went with two men (some sub narrators mention the men as Abu Abs bin Jabr, Al Harith bin Aus and

Abbad been Bishr). So, Mohammad bin Maslama went in together with two men and said to them, when Ka′b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. I will let you smell his head.

Ka′b bin Ashraf came down to them, wrapped in his clothes and diffusing perfume. Mohammad bin Maslama said, I have never smelled a better scent than this. Ka′b replied, I have got the best Arab women who know how to use the high class of perfume.

Muhammad bin Maslama requested Ka′b, will you allow me to smell your head? Ka′b said, yes, Mohammad smelted and made his companions smell it as well.

Then he requested Ka′b again, will you let me smell your head? Ka′b said yes. when Mohammad got a strong hold of him. He said to his companions. Get at him. So, they killed him and went to the Prophet [PBUH] and informed him.

Killing of Abu Rāfāe

It's narration of al Brā bin Āzib in ***Sahih al Bukhari No.4039 and 4040, chapter 6 of Book all Maghazi***, there was another powerful wealthy Jew called Salam bin Abi Al Huqaiq who used to live in Khaibar in his fort at the land of Hijaz, was strong vicious enemy of Islam and the Prophet [PBUH] and constantly used to hurt the Prophet [PBUH] and help the enemies of Islam, was a source of intolerable

agony. Hence the Messenger of Allah [PBUH] sent few men from al Ansar towards him and appointed Abdullah bin Atiq as their leader.

When those men approached his castle, it was after the sun set and people had brought their livestock back to their homes. Abdullah bin Atiq said to his companions, you sit down at your places. I will go to the Fort and try to play a trick on the gatekeeper; I may enter it. So, Abdullah proceeded towards the castle, and as he approached the gate, he covered himself with his clothes, pretending to be lousy in his natural need and the people had gone in the castle and the gatekeeper considered Abdullah one of them and said, O servant of Allah! Enter if you wish, for I want to close the gate. Abdullah added in his story, so I went in and hid myself. When the people got inside, the gatekeeper hung the keys on a fixed wooden peg. I got up and took the keys and open the gate. Some people were staying late at night with Abu Rafi for a pleasant night that too in his room. When his companions of nightly entertainment went away, I ascended to him, and whichever door I opened and entered, closed it from inside. I said to myself, if these people discover my presence, they will not be able to catch me till I have killed Rāfi. So, I ditched him and found him sleeping in a dark room amidst his family, and I called, O Abu Rāfe! He answered, who is it? I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly and I came out of the room and waited for a while, then went to him again and said, what is that noise, O Abu Rāfe? He said woe to your mother, a man is in my house, has hit me with a sword. I again hit him squarely, but I did not kill. Then I drove the point of the sword into his belly and pressed it through till it touched his back,

and I realized that I have killed him. Then I opened the doors one by one till I reached the staircase and thought that I had reached the ground and stepped out and fell, and got my leg broken in a moonlit night. I tied my leg with the turban and proceeded on till I sat at the gate and said to myself, I will not go out tonight till I know that I have killed him. Hence early morning when cock crowed, the announcer of the casualty stood on the wall saying, I announce the death of Abu Rāfe, the merchant of Hijaz.

Thereupon I went to my companions and said, let us save ourselves, for Allah has killed Abu Rāfi. I went to the Prophet [PBUH] along with my companions and described the whole story to him.

The men of Banu Quraizah were also executed due to their violation of "Peace agreement", after the war of the "Trench", by the verdict of Sa′d bin Muāz their own confederate. That was the end of Jews in and around Madina in the fifth Hegira.

Treacherous Events of grief

It's narration of ***Seerat Ibn Hisham Vol.2, P.169***, Aasim bin Umar bin Qatada said, after the battle of Ohd a group of people from of Azal and Qārāh came to the Messenger of Allah [PBUH] and said, O Messenger of Allah [PBUH]! We have inclination for Islam, therefore send with us few of your companions who will educate us to understand the Islamic faith and how to read Quran and teach us it's divine law. The Messenger of Allah [PBUH] sent six of his companions with them and appointed Marsad bin Abi Marsad as their leader. But when they reach Raji, worst type of treachery was committed by them,

when the companions of the Prophet [PBUH] got ready to fight, the treacherous people said, by God, we don't want to kill you but we want to make some money by selling you to the Makkans. It's a solid covenant, we promise you in the name of the God, we will not kill you, so hand over yourself to us.

Marsad, Khalid bin Bukhair and Aasim bin Thabit said, we don't believe idolaters, nor we accept their covenant or promise, so they fought gallantly and were martyred. The other three believed them, but when they tied their hands, one of them refused to go with them and they also martyred him. Zaid and Khubaib were brought to Makka and sold there.

This sorrowful event is narrated with more detail in ***Bukhari, Hadith No.4086 (Book of Maghazi).*** Actually, the Messenger of Allah [PBUH] had accepted the challenge of Abu Sufyan to meet again next year at Badr. Hence, he wanted to know about the preparation of Abu Sufyan. When the Azal and Qārāh asked the Prophet [PBUH] for the educators, he thought it would be more convenient to get information about Makkans. But the treachery of polytheists proved to be extremely painful. Narrated Abu Huraira, the Prophet [PBUH] sent a group of spies and appointed Aasim bin Thabit, the grandfather of Aasim bin Umar bin Al Khattab, as their leader. As they set out and reached a place between Usfan and Makka, they were mentioned to one of the branch tribes of Bani Hudhail called Lidyan. About one hundred archers followed their traces till they came to their journey station where they had encamped and found stones of dates they had brought as journey food from Madina. The Archers said, these are the dates of Madina and followed their traces till they took them over. When Aasim and his companions could not go

ahead, they went to a higher place and their pursuers encircled them and said, you have a covenant and a promise that if you come down to us, we will not kill anyone of you.

Aasim said, as for me, I will never come down on the security of an infidel. O Allah: inform your Prophet (PBUH) about us. So, the idolaters fought them till they killed Aasim and seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant.

When the infidels gave them the covenant and promise, they came down, and when they captured them, they opened the strings of their arrow bows and tied them with it, the third man who was with them said, this is the first breach of the covenant and refused to accompany them. They dragged him and tried to make him accompany them, but he did not do it, so they killed him also.

Then they proceeded on taking Khubaib and Zaid till they sold them in Makka. Khubaib was bought by the son of al Harith bin Amr bin Naufil. It was Khabaib who had killed Al Harith bin Amir on the day of Badr. Khubaib remained with them as a captive till they decided unanimously to kill him. Khubaib borrowed a razor from a daughter of al Harith to shave his pubic hair. She gave it to him, said later. I was heedless of a little baby of mine who moved towards Khubaib, and when he reached him, he put him on his thigh. When I saw him, I got scared so much that Khabaib noticed my distress while he was holding the razor in his hand. He said, are you afraid that I will kill him. Allah willing, I will never do that.

Later-on, she used to say, I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes although at that time no fruit was available in Makka, and he was fastened with iron chains, and in fast, it was nothing, but food bestowed upon him by Allah. So, they took him out of the sanctuary (of Makka) to kill him. He said, allow me to offer supererogatory two rakat (bowing) prayer. Then he went to them and said, had I not been afraid that you would think that I was afraid of death, I would have prayed for a longer time. So, it was Khubaib who first set the tradition of praying two Rakat before executed. Then he said, O Allah! Count them one by one and added,

When I am being martyred as a Muslim, I do not care in what way I receive my death for Allah's sake because this death is in Allah's cause. If He wishes, He will bless the cut limbs.

Then Uqba bin al Harith got up and martyred him.

The narrator added:

the Quraish (infidels) sent some people towards Aasim to bring a part of his body so that his death might be known for certain.

Aasim had killed one of their chiefs on the day of Badr. But Allah sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

According to the narration of ***Ibn Hisham Vol.2, P.179***, warriors of Huzail wanted to cut head of Aasim from his body, so they could sell it to Sulaqa daughter of Sa′d bin Suhail, whose two sons were killed in the battle of Ohod. She had vowed; she will drink wine in the skull of Aasim. On the contrary Aasim had prayed that no polytheist touches his body. Hence the almighty protected his head and body.

Zaid: Narration of ***Ibn Hisham Vol.2, P.179, Tabaqat Ibn Sa'd Vol.1, P.56 and Usdul Ghāba Vol.2, P.287***, source is Ibn Ishaq, Zaid was purchased by Safwān bin Umayyah and tribe of Harith bought Khubaib. Both were martyred to avenge the death of their chiefs, in the battle of Badr. They were real lovers of Islam. They cheerfully laid down their lives in the way of Allah and boldly refused their liberty at the price of recantation.

Zaid was taken to Tan′im in bondage, where in the presence of a large concourse from Makka, he was to be put to death. When they had bound him to the stake Abu Sufyan bin Herb said, I adjure you by God Zaid! Don't you wish that Mohammad [PBUH] was now in your place, and you were sitting in security at home? Zaid replied, by God, I would not like, even a thorn should prick Mohammad [PBUH] in the place where he is now and I shall be with my family. He was then martyred. Abu Sufyan often said, I have never seen a man who was so loved by his companions as Mohammad [PBUH].

Martyrdom of seventy Qurras (Memorizers of Quran)

Narration of ***Bukhari, Book Almaghazi Hadith No.4090***, Anas said, the tribes of Ra′l, Dhakwan, Usaiya and Bani Lihyān asked Messenger of Allah [PBUH] to provide them with some men to support them against their enemy. He therefore provided with seventy men from Ansar whom we used to call Al-Qurra in their lifetime. They used to collect wood in the daytime and pray at night. When they

were at the well of Ma´una, the infidels martyred them by betraying. When this news reached the Prophet [PBUH], he said Al Qnoot (imprecation) for one month in the morning prayer, invoking evil upon some of the Arab tribes, upon Ra′l, Dhakwan, Usaiya and Bani Lihyān. We used to read a verse of the Quran revealed in their connection, then it was cancelled. It was, "conveyed to our people on our behalf that we have met our Lord, and He is pleased with us and made us pleased". This treacherous event took place in the month of Saffer of forth Hegira (May-June 6 to 5 625 A.D).

Second Expedition of Badr

At the end of the battle of Ohd, Abu Sufiyan had challenged the Messenger of Allah [PBUH] to meet at Badr next year for a fight, and the Prophet had accepted it, so in Sha´ban, the Messenger of Allah [PBUH] appointed Abdullah bin Rawaha or Abdullah bin Abdullah bin Ubbayy as governor of Madina in his absence and set out for Badr with his 1500 companions. This time he had ten horsemen and Ali bin Abi Talib was the standard bearer.

When the news of this army reached Abu Sufiyan, he also came out of Makka with 2000 warriors, and fifty horsemen. When he reached Asfān and found out the full strength of Prophet's force and keeping in mind how courageously the believers fought at Badr and Ohd, he decided to part of the valour and returned to Makka. His excuse was the lack of food and year of famine, the food for his army was oat-meals. So, he returned. Whereas the Messenger of Allah [PBUH] after reaching Badr, stayed and waited there for eight days and the believers made a good

profit by exchanging goods over there. ***(Partly Ibn Hisham Vol.2, P.209, and Zadul Moād Vol.2, P.124 but with more details, Al-Tabaqat Al-Kubra for Ibn Sa'd Vol.2, P.59-60.***

Abu Sufyan was a tricky person, he wanted to avoid going to Badr, but at the same time to see that his prestige is not damaged. A man called Nuaim bin Masood Al Ashjaee came to Makka and Abu Sufyan told him. He had promised Mohammad to meet him at Badr this year, but this is a year of drought, and I would like to fight in fertility. So, you go to Madina and try to frighten the Muslims in such a way that they drop the idea of going to Badr.

Nuaim promised him to co-operate and reached Madina as quickly as possible and met the Muslims over there telling them that he had just come from Makka and have seen the Quraish. They have collected such an army against which the army of whole of the Arab cannot fight. Those who fight with that army will find, what happened at Ohd, it was nothing.

When the Prophet [PBUH] heard this news and felt it may prove effective, he swore by Allah in righteous anger and said that he would go to Badr and fight out the issue between faith and disbelief, even though he had to do it alone. It infused the spirit of unshakeable faith in the minds of his companions, and they reached Badr at promised date and Abu Sufyan did not come according to his own challenge.

Battle of trench (Khandaq), An Amazing Event

This amazing event took place in Zul- Qada or Shiwal of 5th Hegira. Banu Nadhir were banished from Madina, and they were living at Khaibar. It was a rich community and their leader Huyayy bin Akhtab an inveterate foe of Mohammad [PBUH] the Prophet of Allah.

According to ***Seerat Ibn Hisham Vol.2, P.214, Tabaqat Ibn Sa'd Vol.2, P.65 Fathul Bari Vol.7, P.392, Al Badaya Wan Nihaya Vol.4, P.93-94***, Huyayy bin Akhtab along with elders of Jews were the people who gathered all the pagan tribes of the Arab against the last Messenger of Allah [PBUH]. When they came to Quraish, they said to them, you are the first people of the book, tell us is our religion better or what Mohammad [PBUH] is preaching. Jews said your religion is better than what he is preaching. Quraish were very happy to hear that, but Allah revealed in ***Surah An-Nisa-4*** Verse:

> **51**. Have you not observed those to whom is given a portion of the Book testifying to idols and devils, find Speaking of those who have disbelieved! These are better guided as regards the way than the believers.
>
> **52.** Those are they whom Allah has cursed and whom Allah curses, for them you shall not find a helper.
>
> Abu Sufyan came out with 4000-foot soldiers, and all were well armed, 300 horsemen in full armour, 1500 camels loaded with provisions.

Banu Fazara, Ashja, Murra and Banu Salaim had their own forces, when they all reached their target, they were about ten thousand and it took them six days. What Huyayya and companions did was secretly. The Messenger of Allah [PBUH] had only 6 days to defend Islam and Madina.

Digging of the trench

Counsel as usual was held and as Salman (Persian) suggested, digging of trench started immediately in front of Madina. The Prophet [PBUH] marked the place of the trench and divided the digging of it for every group of 10 men for forty hands ***(Al-Badaya Wan Nihaya Vol.2, P.99)*** it was about four to five yards deep and broad, on one end there were houses of Madina and on the other end a high ground which was Muslim's camp and the red tent of the Prophet [PBUH] was pitched over there. It was a stratagem to stop the run through of the attackers, and that too in a short time, that was extremely real hard work.

The Messenger of Allah [PBUH] himself participated in digging and carrying mud on his head like his companions who had to work with empty stomach exposed to the blasts of the cold wind. Whenever anybody offered him something to eat, he would never avail it for himself but would share that with his companions.

Miracle of food

It is narration of ***Bukhari, Book Almaghazi, Hadith No.4101-4102 (Ghazwa Al-Khandaq),*** Jabir said, we were digging the

trench, and we came across a big solid rock. We went to the Prophet [PBUH] and said, here is a rock appearing across the trench. He said, I'm coming down (it indicates that trench was deep). Then he got up and a stone was tied to his belly for we had not eaten anything for three days. So, the Prophet [PBUH] took the spade and struck the big solid rock, and it became like sand.

I said, O Messenger of Allah [PBUH] allow me to go home, when I was allowed to go home, I said to my wife, I saw the Prophet [PBUH] in a state that I cannot treat lightly. Have you got something (for him to eat). She replied I have barley and a she goat, so I slaughtered the goat, and she ground the barley, then we put the meat in the earth ware cooking pot. I came to the Prophet [PBUH] when the dough had become soft and fermented and the meat in the pot over the stone trivet had nearly been well cooked and said, I've got a little food prepared, so get O Messenger of Allah [PBUH] you and one or two men along with you for food.

The Prophet [PBUH] asked, how much is that food? I told him about it. He said, it is abundant and good. Tell your wife not to remove the earth ware pot from the fire and not to take out any bread from the oven till I reach there. Then he said to all the companions to get up, all the emigrants and Ansar got up.

When Jabir came back to his wife and told her, mercy may be upon you the Prophet [PBUH] has come along with the emigrants and Ansar and those who were present there. She said, did the Prophet [PBUH] ask you how much food you have, I replied, yes. Then the Prophet [PBUH] said to companions, enter and do not throng.

The Prophet [PBUH] started cutting the bread into pieces and put the cooked meat over each of it. He covered the earth ware pot and the oven whenever he took something out of them. He would give food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat for his companions till they ate to their fill, even then some food remained. Then the Prophet [PBUH] said to my wife, eat and present to others as the people were struck with hunger. Certainly, it was a great miracle of Allah, though the Prophet [PBUH] spat in dough and in the earth ware meat pot and prayed to be blessed, but the Prophet [PBUH] did not order Jabir to go home and cook a little food and I will make it enough for one thousand. It happened by the grace of Allah on the spot unexpectedly. The Prophet [PBUH] never claimed it was his performance; he was always humble.

It is also ***Hadith of Bukhari No.4104***, ***Sahih Muslim Vol.2, P.112.*** Bra bin Aazib narrated, the Prophet [PBUH] was carrying earth on the day of Al Khandaq till his abdomen was fully covered with dust and he was saying; By Allah, without Allah we would not have been guided; neither would we have given in charity, nor we have prayed:

Allah! Please descend tranquility upon us. And make our feet firm if we meet the enemy. Surely the enemy has rebutted against us. Then we would not flee but withstand them.

The Prophet [PBUH] used to raise his voice saying Abaina, Abaina (we will face them firmly).

These poetic words were said on the day about which Allah revealed in ***Surah Al- Ahzab-33***, Verses:

10. When they came upon you from above and from below you, and when eyes turned aside, and hearts reached to the gullets in terror and of Allah you were imagining various things.

11. Then were the faithful turned and shaken with a mighty shaking.

12. And when the hypocrites and those in whose hearts is disease were saying, Allah and His Messenger (pbuh) have promised us naught but delusion.

Amazingly the faithful dug the trench in six days if any hard stone appeared and faithful could not break it, the Messenger of Allah [PBUH] did the job and also inform them about their future victories.

It's narration ***of Fathul Bari Vol.7, P.397***, Bra bin Aazib said, when the Messenger of Allah [PBUH] ordered us to dig a trench, a very Hard Rock appeared in one part of it. We complained about it to the Prophet [PBUH] who came and took up the pickaxe, and said, with the name of Allah and struck hard at that stone, one third gave away and loudly said, Allaho Akbar. I have been given the keys of Syria. By God, I am seeing the red palaces of it. He struck second time and another one third was broken, he again said loudly Allaho Akbar, I've been given the keys of Persia, By God I'm seeing the white palaces. Third time he struck another blow to remaining stone and it gave way and he said, with the name of Allah, Allaho Akbar, I have been given the keys of Yemen, I am seeing the gates of Sonar from this place of mine, at this moment, and it happened within few years.

Abu Sufyan approached Madina

The faithful had hardly finished digging the trench when Abu Sufyan with his ten thousand warriors approached Madina. He was elated at meeting no resistance and now Madina lay under his eyes. He ordered a quick march on to Madina with swords and bows drawn, drums beating, idols being praised and women shouting for the joy of victory and revenge which they thought was certain. Mohammad [PBUH] dare do not fight with us today; we will simply crush him, that was the imagination of the disbelievers at that time.

Suddenly, the horses stopped cantering and reared back, the camels would not go forward, the men gasped as they saw the trench before their eyes. The miracle of human ingenuity which ten thousand well-armed soldiers could not over-ride. It was the help of Almighty Allah which he promised to his Messenger, and it was He who gave the needed strength to believers to dig the trench before the attack of army in six days.

The siege of Madina

The Allies had supplies of arms and provisions, and the believers had no supply system worth mentioning. They were between two groups of extreme enemies. The Allies of Abu Sufyan across the trench, Hippocrates and Banu Quraizah amidst the Madinites. Abu Sufyan laid siege to Madina with the Jewish allies of Banu Nadhir, but the enthusiasm of his own army had vanished. They had come to

fight for day or two, easy victory, revenge and loot, not for laying a siege of weeks and months. If it was an ordinary siege, they could encircle the city, make a bridge somewhere and get in. But now there was a trench in front of them, so broad and so deep that they could not pass it either on foot or on the horseback. And there were three thousand Archers of Mohammad [PBUH] strong and ready to shoot them.

Woe unto the Quraish and woe unto the Jews, who brought them to the grave of a trench. Would it not be better for them to go back and try it some other day? No, never again could there be such union of hearts and purses of the enemies of God.

Huyyai Ibn Akhtab, the leader of Banu Nadhir was trying hard that allies take part in the siege with full strength and was assuring them that Mohammad [PBUH] would soon be starved out and they will be victorious. It was a reality that believers were extremely short of supplies, whereas the allies had enough and whole of Arabia was open to them, so they pitched their tents along the trench. Believers had no choice but to guard the trench day and night. Hungry and semi-starved.

Notable fight during the siege

One week passed, and the allies made no progress. Believers showed no sign of weakness. The allies were becoming desperate and at last they found a place where the trench was not so deep and broad as at other places.

Amr bin Abd Wud was the first to cross over. He challenged the Believers to single combat; he was considered as to be the strongest warrior in Arab.

Ali bin Abi Talib came forward and responded to his call. Amr said, I do not want to kill you. Ali (R.A) replied but I do want to kill you, and they fought and Amr bin Abd Wud was killed ***(Ibn Hisham Vol.2, P.225)***. Naufil bin Abdullah was also killed by Zubair bin Awan when he also challenged for a single combat ***(Al Badaya Vol.4, P.107).*** According to ***Musnad Ahmed Vol.1, P.248 and 271***, narrated Ibn Abbas on the day of trench, Muslims killed a man from the idolaters and they sent blood money for his dead body to the Prophet [PBUH] (10000 as quoted in Al Badaya), he refused to take the money and said, we do not eat the blood money of dead bodies of idolaters vile dead or alive and ordered his companions to hand over to them his dead body, even if they want to bury him let them do it. When Naufil was killed Abu Sufyan offered ten thousand which the Prophet [PBUH] did not take it, although at that time Muslims badly needed money, (***Ibn Hisham Vol.2, P.253) but according Tafseer Al Qurtabi Vol.7 (142,143),*** the Prophet [PBUH] said, we don't need his body's price.

Treachery of Banu Quraizah

Three weeks passed Quraish, Ghatfan and their allies could not cross the trench and who ever tried they were killed. The only possible way was through castle, like locality of Banu Quraizah who had an agreement of defense with the Prophet of Allah [PBUH] So

Huyyai bin Akhtab had an interview with the leader of Banu Quraizah, he was extremely cautious and would not open his door to him. Huyyai said to him, woe to you O Ka′b, I have brought to you the noblest men of the age and an army as big as the sea-the Quraish and Ghatfan with their leaders and all noblemen. They have pledged with me; they will not depart from Madina till they have killed Mohammad [PBUH] and those who are with him.

Ka′b first hesitated but at last gave in to Huyyai and thus sealed the fate of his own tribe. Huyyai made reckless promises of rewards to Banu Quraiza. He told Ka′b, trench alone stood in the way of the quest of Madina and as soon as possible Banu Quraizah opened their doors to the allies Mohammad [PBUH] would be finished. When the Prophet [PBUH] heard about it, he sent at once Sād bin Moadh, Saad bin Ubaidah, Abdullah bin Rawaha and Khawwat bin Jabbar to Ka′b to remind him how scrupulously and steadfastly Prophet [PBUH] have honoured the agreement, you should also honour it likewise, but he was very hostile and said, there is no agreement between us. ***(Ibn Hisham Vol.2, P.220-221)***

The allies were highly pleased with the news, and the hypocrites also went to their homes saying that they are undefended, as Allah revealed in Quran but on the contrary the faithful said, this is what God and His Messenger spoke the truth, and it increased them in nothing but faith and obedience. (33:22)

Bravery of Muslim lady

It's narration of ***Ibn Hisham Vol.2, P.228***, Safyyia the daughter of Abdul Muttalib related, she was in the Fort of Hassan (the poet) with women and children.

Who was with us in his house. Banu Quraizah had broken the agreement which they had with the Messenger of Allah [PBUH] and there was no one to defend us because the Prophet [PBUH] and the believers were busy along the trench and it was difficult for them to come and defend us. The Jews have begun to come out of their quarters to spy on the women and children of the Muslims. One of them came and was going around our Fort. So, I said to Hassan, a Jew has come to see our weakness and I'm afraid he will go back and tell the others, and they will come also. Go down and kill him. He replied, O daughter of Abdul Muttalib, Allah may forgive you, and you know well I do not know the art of fight nor am I a warrior.

She said, there was no sword or Lance hence I took a long rod, went down and started hitting the man with it strongly till I killed him, then I said to Hassan I am a woman I could not take off his garments, go down and get his clothes and his arms. He replied, I do not need it, but the message was complete to Jews that there are men present to defend their women and children, so leave them alone. That was true bravery of a Muslim lady.

Help from Allah came

The history of mankind is a witness to it that the faithful believers whenever they needed the help of Allah, they got it. Though it took some time according to His own wisdom. All Arab tribes were in front of Madina, but they could not reach it even in three weeks, despite their large number and having all the provisions. A trench and few castles like houses of Banu Quraizah, who also deserted the Messenger of Allah [PBUH] It was Allah alone holding them back. There was a man named Nuaim of Gatfan, who had helped Abu Sufyan to save his prestige at the time of the battle of Badr the second from which Abu Sufyan did not come to fight. ***(Tabaqat ibn Sa'd Vol.2, P.59)***. He embraced Islam but his own people did not know. He came to the Prophet [PBUH] and said, I have become Muslim but the enemy on the other side of the trench is unknown about my conversion. What can I do for you? Whatever you say, I shall obey it. The Prophet [PBUH] said, you are a one man, go into your people and try to create distrust between them, try to break their unity, war is deception.

He went to Quraizah and spoke to them about his former love for them and explained to them that Quraish and Gatfan could not go on for long in their siege and they were settling terms with Mohammad [PBUH]. He advised them to take their side unless they gave them hostages for their good conduct.

Ibn Hisham (Vol.2, P.229) related, he said Quraish and Gatfan are not like you, this city is your city, in here are your properties, women and

children living in here and you would not like to hand over to someone else all this. But Quraish and Ghatfan have come to fight Mohammad [PBUH] and his companions, if you defeat them, their city, their properties women and children will be for them, who are not like you. If they are defeated, they will go back to their cities and they will leave for a man of your own city, with whom you won't be able to fight. Do not be with them they give you some of their noble men as host. They will be surety in your hands when you fight Mohammad [PBUH] that they will not leave you. Banu Quraizah appreciated his advice.

Then he went to Quraish and Abu Sufyan and after referring his former friendship told him, I have news for you that Banu Quraizah had been ashamed of their desertion of Mohammad [PBUH] and to please him and gain his goodwill, they have offered that they will give some nobles of Quraish and Ghatfan, so you kill them and to rest of them you may do what you like. My advice is when they ask for hostages, do not give them even one. Then he went to Ghatfan and had similar talk with them.

After hearing Nuaim bin Massod, Quraish and Ghatfan began to have doubts as to the fidelity of Banu Quraizah and to put the matter to the test Abu Sufyan sent a messenger to Sa′d of Quraizah saying.

O Sa′d! our staying here and our besieging this man Mohammad [PBUH] has been prolonged, and I have decided that you attack him tomorrow and we will follow you. Banu Quraiza's reply was.

Tomorrow is Saturday and we will not work or fight on Saturday. Abu Sufyan was hot with anger and sent back his emissary saying, keep your Sabbath in place. It is necessary that we fight Mohammad [PBUH] tomorrow. If we come out for fight and you are not with us, we will be

absorbed from our pledge given to you and will expose you to Mohammad [PBUH].

When the Quraizah heard that, they were also inflamed with anger and demanded hostages from Quraish.

Abu Sufyan had no doubt left in his mind as to the truth of what Nuaim had said. He tried the feelings of Ghatfan, but they were also unwilling to advance against Mohammad [PBUH] for a reason of their own.

Final part pf Allah's Help

When enemies of Allah did whatever was possible to conquer Madina, Allah kept them in frustration on the other side of the trench. It was last few days of the 4th week of the siege and the Prophet [PBUH] and his companions were constantly praying and imploring the Almighty for his help. They were blessed with the spirit of steadfastness. They were short of food and other provisions needed for the fight and the treachery of Banu Quraizah was dread and terror. Even the Prophet was thinking of negotiating with Gatfan for one third of Madinah's products. When he consulted with Saad bin Muadh and Sa'd bin Ubada, their opinion was really a blessing of Allah. They said, if it is from God, then we will obey it, but if you are doing it to save us from our disasters, then we do not need it. When pagans, they ate dates of Madina as guests or they bought them. Now we are on the divine path, worshiping the Almighty and he has honoured us through you, we will give them our swords, we will fight them, and it pleased the Prophet [PBUH]. Banu Quraizah became a real danger because their quarters

were inside Madina, there was no hindrance between them and Madina. So, the prayers of Prophet [PBUH] and his companions were heard, and Allah sent a strong wind with torrential rain, which poured down as if it was going to be another deluge. Lightning blinded people's eyes and the thunder which followed it put terror into the hearts of the unbelievers. Their tents were uprooted and thrown down with the force of the wind; in fact, it was torment of the Almighty Allah. The animals scattered, not knowing where to go or where to stop. The cooking utensils of the besiegers were either broken or filled with mud. The enemies of the Prophet [PBUH] were terror struck, confined and helpless against the fury of the elements. They thought Muslims have crossed the trench and were coming to fall upon them. Someone cried Muhammad's men are in your amidst, save yourselves.

Abu Sufyan cried out, O people of Quraish! I swear by the God, I am not going to stay here till the morning. The trotter and hoofs of animals are destroyed.

Banu Quraizah has played false with us and have said things that are unpleasant. You see what has happened to us on account of the strength of the wind. Let us move away, I am surely going to do so.
All the Quraish had the same intention, and they rode their camels with as much or as little of their belongings as they could manage.

Gatfan also followed them. The rain poured down on them and the blasts of wind continued till they were at a safe distance of Madina.

A very important point here is to know that the Allies did their best to fight the believers, but the Prophet [PBUH] avoided all their

attempts, then what was he imprecating against the enemies of Allah and his believers throughout the siege.

It's narration of ***Bukhari hadith No.4115 of book al Maghazi***, Abdullah bin Abi Aufa said, the Messenger of Allah [PBUH] invoked evil upon the clans saying, O Allah! The revealer of the Holy Book (the Quran), the quick taker of the accounts, please defeat the clans. O Allah! Defeat them and shake them.

Ibn Kathir related in his commentary ***Vol.3, P.472 Surah 33.*** Abu Saeed also said on the day of Trench, O Messenger of Allah [PBUH] is there anything which we say because our hearts have reached over gullets. He said yes, say please do not expose us to our enemy and turn our fear into peace. That was the powerful armament which they used faithfully and the enemy was forced to leave the field shamefully, rather they ran away.

Abu Huraira narrated as ***Hadith No.4114 of Bukhari***. The Messenger of Allah used to say, none has the right to be worshipped except Allah alone who honored his warriors and made his slaves victorious, and He (alone) defeated the infidel clan. So, there is none after Him (to accept anything from). The Messenger of Allah [PBUH] said, according to ***Hadith No.4109 and 4110***, the narrator is Suleman bin Surd that on the day of Trench or when the allies were gone, we will go to attack them, and they will not come to attack us. It was a declaration for the consolidation of Islamic state.

The fate of Banu Quraizah

It is narration of ***Bukhari 4117 of book al Maghazi,*** Aisha said when The Prophet [PBUH] returned from Trench and laid down his arms and took a bath, Gabriel came and said to The Prophet [PBUH], you have laid down your arrows, by Allah, we angels have not laid them down yet, so set out for them. The Prophet [PBUH] said, where to go? Gabriel said towards this side, pointing towards Banu Quraizah. So, The Prophet [PBUH] went out towards them.

The caller for obligatory prayers was ordered by The Prophet [PBUH] on the forenoon of that day to announce, he who listened must pray the prayer of Asar (Afternoon) at the Quraizah. The believers listened and obeyed, some prayed during the way and some of them prayed late in the evening, none was objected.

Ali was handed over the banner, and he reached Banu Quraizah quickly. When he was near them, he heard them saying ugly talk about The Prophet [PBUH] and tried to kill him, Ali (R.A) was told not to go near them. But The Prophet [PBUH] said, I have also heard them what they said about me. When he went near them and said, you brothers of apes, do you wish that God should abuse you and take revenge on you. They said, O Abal-Qasim are you a fool? ***(Ibn Hisham Vol.2, P.234).***
The believers came in groups during the rest of the day, and The Prophet [PBUH] ordered them to besiege of the Quraizah. The besieged became the besiegers.

The siege of the Quraizah lasted for fifteen days. There was not much fighting except throwing stones and shooting arrows.
When despaired of all the help, they consulted Abu Labab and surrender was the only answer.

Their own leader Ka´b bin Asad suggested, follow the Prophet Mohammad [PBUH] and save everything and save your lives, property, women and children, but they disdained to listen to it. Then he said, kill your women and children, come out and fight Mohammad [PBUH]. If you win you will get back women and children. If you lose, you will not have none to mourn your death, they refused that also. They wanted to be allowed to leave Madina as the previous Jews were allowed but Banu Nadhir was so horrible that Allah saved The Prophet [PBUH] and his followers. But some of the Aus also pleaded for their former allies from Jews.

The Prophet [PBUH] allowed the Jews to choose their own arbitrator, so they chose Sa´d bin Muadh, who was from Aus and a former ally. But they forgot when Sa´d had gone to them and asked not to listen to Banu Nadhir, they abused him and enraged him by their bad conduct.

Sa´d bin Moad was wounded seriously, and The Prophet [PBUH] had kept him in the tent of Rufaidah in Masjid Nabavi in Madina, but during the siege of Quraizah a mosque was set up there also. Sa´d bin Muadh was brought from Masjid Navi on a donkey. When he reached the newly erected mosque, The Prophet [PBUH] said to the people in the tent, get up and say welcome to your chief. Before undertaking the arbitration, Sa´d took the most solemn oath from both

the sides that they would abide by his decision, even The Prophet [PBUH] said, yes. Then he announced his verdict who had fought against The Prophet [PBUH] should be executed and the property, woman and children be divided as prizes of war.

Ibn Ishaq ***(Ibn Hisham Vol.2, P.240-241)*** said, when the people of Banu Quraizah came down from their forts, they were locked in the house of the daughter of Harith a Raby from Bani Najjar. Then trenches were dug in the streets of Madina in which warriors were beheaded, and they were between six to seven hundred and were buried in those trenches.

It is also narration of ***Ibn Hisham Vol.2, P.241***, then the enemy of Allah Huyyai bin Akhtab was brought, he was wearing a red shaded decorated dress and outer sides of it he had torn at the distance of one finger it was an expensive dress, so he thought it might not go into booty. His hands were tied up behind his neck with rope. When he looked towards the Messenger of Allah [PBUH] he said, By God, I do not find in my mind blame of any fault about your enmity. But whom Allah forsakes, he is abandoned, then turned towards people and said, "O people, nothing is wrong with the order of Allah. It is a written fate and bloodshed on the Bani Israel", then he sat down and was beheaded. A woman was also executed because she killed Khallād bin Swaid by throwing millstone at him.

According to ***Tabaqat Ibn Sa´d Vol.2, P.70***, Abdullah bin Salām, former scholar of jew was appointed to collect from the fort of Banu Quraizah whatever they left behind. Besides general things of daily use

and clothes he found fifteen hundred swords three hundred male armour one thousand lances and fifteen hundred shields.

An important Question

It's very important question arises here, the Allies ran away when the help of Allah came to Muslims and Banu Quraizah were conquered and executed, but if there was no trench dug and help of Allah did not come, then what has happened to Madina and its residents particularly Muhammad the Prophet of Allah [PBUH] and his followers. What was the mission of ten thousand pagan people of whole Arab, they waited for a month to find a way to it, when they found it, Allah closed it.

It was unfortunate that Banu Quraizah broke the agreement, their leader Ka´b was not in favour of breaking it and the verdict of the execution was given by a man of their own choice. It was really matter of fate, which they sealed for themselves.

It's passage of Seerat ***Ibn Hisham Vol.2, P. 220-2021***, that Hayyai bin Akhtab went to Ka´b bin Asad Alqorazi leader of Banu Quraizah, who had a peace agreement with The Prophet [PBUH] and to co-operate with each other. When Ka´b heard the voice of Hayyai, closed the doors of his fort for him. Huyyai asked for permission that the door may be opened for him, but Ka´b rejected it. Huyyai called him and said to him, O Ka´b! badness maybe for you! open the door for me. He replied, Badness may be for you, O Huyyai! Doubtlessly you are a man of ill luck and I have signed an agreement with Mohammad [PBUH] and I will not break what is between him and myself and I never saw from

him except true sincerity and keeping of promise. Huyyai again said, open it, be bad to you, I would like to talk to you. I will not do it came the reply. Then he tauntingly said you have closed your door for me, so I don't share food with you made from Jatheetha (wheat). The door was opened, and he said to Ka´b, be bad to you I have brought to you, the honour of the world and army like sea. I have brought to you the leaders and nobles of Quraish and Gatfan, they are encamped at Majmoul Asyāl and Ohd and they have an agreement and contract with me that they will be here till they wipe out Mohammad [PBUH] and his followers. Ka´b said, by God, you have brought to me indignity and disgrace of the old times, and such a cloud which had already rained its water and still has a Thunder and lightning but there is nothing in it. O Huyyai! Vow to you, leave me alone and what I have adopted. Certainly, I have always seen from Mohammad [PBUH] truth sincerity and keeper of promise. But Huyyai kept on persuading him till he obeyed on the condition, if Quraish and Ghatfan returned and their mission about Mohammad [PBUH] had failed, he will be with him in his castle, live or die with him. So, he kept his promise with Ka´b.

Martyrdom of Arbitrator Sa´d bin Moadh

It is a part of ***Hadith No. 4122***, narrated by Aisha, she said, Sa´d bin Moadh prayed; O Allah! you know that there is nothing more beloved to me than to fight in your cause against those who disbelieved your messenger and turned him out (of Makka). O Allah I think you have put an end the fight between us and the Quraish infidels.

Keep me alive till I fight against them for your sake. But if you have brought the war to an end, then let this wound be burst and cause my death thereby. So, the blood gushed from the wound.

There was a tent of Banu Ghatfan too, who were surprised by the blood flowing towards them. They said, "O people of the tent, what is this thing coming to us from your side"? Behold! Blood was flowing profusely out of Sa´d's wound and died because of that.

It is narrated in Seerat ***Ibn Hisham Vol.2, P.250-251***, when Sa´d bin Moadh died, Gabriel came to the Messenger of Allah [PBUH] in the middle of night wrapped in a silk turban and said O Mohammad whose dead body is this for whom the doors of heaven are opened and thrown of Beneficent shook (partly ***Bukhari Hadith No.3803***.

False accusation against Aisha

Bukhari, Al-Maghazi, Hadith No.4141, Whenever Messenger of Allah [PBUH] intended to go on a journey, he used to draw lots amongst his wives, and whose lot fell, the Messenger of Allah [PBUH] used to take her with him. He drew lots amongst us during one of the Ghazwat (battles) which he fought. The lot fell on me, so I proceeded with the Messenger of Allah [PBUH] After the revelation (of verse) of the veil, I was carried (on the back of a camel) in my camel litter and carried down while still in it (when we came to a halt). So, we went on till the Messenger of Allah [PBUH] had finished from that Ghazwa and had returned. When we approached the city of Madina, he announced at night that it was time for departure, I got up and went away from the army camp and after finishing from the call of the nature, I came

back to my riding animal, I touched my chest and found that my necklace which was made of Zifar beads (Yamnine partly black and partly white) was missing. So, I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel came and took my camel litter to put on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat but little food. Those people therefore disregarded the lightness of the camel litter while lifting and carrying it, and at that time I was still a young girl. They made the camel rise and all of them left along with it. I found my necklace after the army had gone. Then I went to their camping place to find no call maker nor one who would respond to the call. So, I intended to go to the place where I stayed, thinking that they would miss me and come back to me in my place. While I was sitting in my resting place I was overwhelmed by sleep and slept.

Safwan bin Al Muattal Assulami Adh Dhakwāni was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person, and he recognized me on seeing as he had seen me before the order of compulsory veiling (was prescribed). So, I woke up when he recited words of a reclaim, (we are for Allah to Him we shall return,2:39). As soon as he recognized me, I veiled my face with my head cover at once. We did not speak a single word by Allah, and I did not hear him saying any word beside his ISTIRJA (words of reclaim). He dismounted from his camel and made it kneel, putting his leg on its front legs and I got up and rode on it. Then he set out leading the camel which

was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the incident) some people brought destruction upon themselves and the one who spread the slander, and more was Abdullah bin Ubai ibn Salul.

"Urwa said, the people propagated the slander and talked about it in his (Abdullah) presence, and he confirmed it and listened to it and asked about it to let it prevail". Urwa also added, none was mentioned as men of the slanderous group besides (Abdullah) accept Hassan bin Thabit and Mistar bin Uthatha and Humna bint Jhash along with others about whom I have no knowledge, but they were a group as Allah said. It is said that the one who carried most of the slander was Abdullah bin Ubai bin Salul. Urwa added, Aisha disliked having Hassan abused in her presence and she used to say, it was he who said:

My father and his father and my honour are all for the protection of Mohammad's honour from you.

Aisha added, after we returned to Madina I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from the Messenger of Allah [PBUH] as I used to receive when I got sick, but now Messenger of Allah [PBUH] would come and only greet me and say, how is that Lady? and leave. This roused my doubts, but I did not discover the evil (slander) till I went out after my convalescence. When together I and Um Mistah went to Al Manāsi where we used to answer the call of nature at night and that was even before we had latrines near our houses.

And this habit of our, concerning evacuating the bowels was similar to the habit of the old Arab who were living in the deserts, used to do, for it would be the troublesome for us to make latrines near our houses. So, Um Mistah and I went out, who was the daughter of Abu Ruhm bin Abu Muttalib bin Abdul Munaf, whose mother was the daughter of Sakhar bin Amir and the aunt of Abu Bakar as Saddiq and whose son was Mistah bin Uthatha bin Abbad bin Al Muttalib. Um Mistah and I returned to my house after we finished answering the call of nature. Um Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, let Mistah be ruined. I said, what a hard word you have said. Do you abuse a man who took part in the battle of Badr! On that she said, O you hantih (innocent), didn't you hear what he (Mistah) said? I said, what did he say? Then she told me about this slander of the people of it. So, my ailment was aggravated, and when I reached home, Messenger of Allah [PBUH] came to me and after greeting me, said, how is That Lady today? I said, will you allow me to go to my parents as I wanted to be sure about the news through them.

The Messenger of Allah [PBUH] allowed me, so I went to my parents and asked my mother, O mother! What are the people talking about! She said, O My daughter! Don't worry, for scarcely is there, a charming woman who is loved by her husband and whose husband has other waves besides herself that they would find faults with her. I said, Subhan Allah (I testify the uniqueness of Allah). Are the people really talking in this way? I kept on weeping that night till dawn. I could neither stop weeping nor sleep. Then in the morning again I kept on weeping.

When the divine inspiration was delayed, Messenger of Allah [PBUH] called Ali bin Abi Talib and Osama bin Zaid to ask and consult them about divorcing me. Osama bin Zaid said, what he knew of my innocence, and the respect he preserved in himself for me. Osama said, O the Messenger of Allah [PBUH] she is your wife, and we do not know anything except good about her.

Ali bin Abi Talib said, O Messenger of Allah [PBUH]! Allah does not put you in difficulty and there are plenty of women other than she yet, ask the maid servant. She will tell you the truth. On that, Messenger of Allah [PBUH] called Barira (the maid servant) and said, O Barira! Did you ever see anything which aroused your suspicion? Barira said to him, by Him who has sent you with the truth, I have never seen anything in her which I could conceal, except that she is a young girl who sleeps leaving the dough of her family exposed, so that the domestic goats come and eat it.

So, on that day Messenger of Allah [PBUH] got up on the pulpit and complained about Abdullah bin Ubai before his companions, saying, O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and never used to enter my house except with me.

Sa´d bin Muadh brother of Banu Abd Al Ashal got up and said, O Messenger of Allah [PBUH]! I will relieve you from him; if he is from the tribe of Aus, then I will chop his head off, and if it is from our brothers Alkhazraj, then order us, and we will fulfil your order. On that a man

from Al Khazraj got up and he was Sa´d bin Ubāda, the chief of Alkhazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa´d bin Muadh, By Allah, you have told a lie: you shall not and cannot kill him. If he belonged to your people, you would not wish to be killed. On that, Usaid bin Hudair, who was cousin of Sa´d bin Muadh, got up and said to Sa´d bin Ubāida, by Allah, you are a liar, we will surely kill him, and you are a hypocrite. On this, the two tribes of Al-Aus and Al- Khazraj got so excited that they were about to fight while the Messenger of Allah [PBUH] was standing on the pulpit. Messenger of Allah [PBUH] kept on quietening them till they became silent and so did he.

All that day I kept on weeping with my tears never ceasing, and I could not sleep. In the morning, my parents were with me, and I wept for two nights and a day with my tears never ceasing, and I could never sleep till I thought that my liver would burst from weeping. An Ansari woman Asked me to grant her admittance. I allowed her to come in and when she came in, she sat down and started weeping with me.

While we were in this state, Messenger of Allah [PBUH] came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed, and no divine inspiration came to him about my case. Messenger of Allah [PBUH] then recited Tashahud (Praise of Allah) and then said after that, I have been informed so and so about you. If you are innocent then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask him for forgiveness, for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance. When the Messenger of

Allah [PBUH] finished his speech, my tears seized flowing completely that I no longer felt a single drop of tears flowing, I said to my father, reply to Messenger of Allah [PBUH] on my behalf concerning what he has said. My father said, by Allah, I do not know what to say to the Messenger of Allah [PBUH].

In spite of the fact that I was a young girl and had little knowledge of Quran, I said, by Allah, no doubt I know that you heard this slanderous speech so that it has been planted in your heart (mind) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me and if I confess to you about it, and Allah knows that I am innocent, you surely believe it. By Allah, I find no similitude to me, and you accept that of Joseph's father when he said, (for me) patience is the most fitting against that which you assert; it is Allah alone whose help can be sought, then I turned to the other side and lay on my bed. And Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But by Allah, I never thought that Allah would reveal about my case such divine inspiration to be read, for I am to myself so humble that I did not expect Allah to talk in my concern, but I hoped that the Messenger of Allah [PBUH] might have a dream in which Allah would prove my innocence. But by Allah, before the Messenger of Allah [PBUH] left his seat and before any of the household left, the divine inspiration came to the Messenger of Allah [PBUH]. He then was afflicted with the severe fever he used to have (when inspired divinely). The sweat dropping from his body like pearls though it was a wintry day and that was because of the weighty statement which was being revealed to him. When the state of the Messenger of Allah [PBUH] was over, he

got up smiling, the first word he said was, O Aisha! Allah has declared your innocence. Then my mother said to me, go up to him. I replied, by Allah, I will not go up to him and I praise none but Allah, who is exalted magnified.

So, Allah revealed the ten verses ***(Surah Noor-24) Verses: (11-20)***

Verily! They who spread the slander are a gang among you.

Allah revealed those verses to declare my innocence. Abu Bakr as Siddiq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, by Allah, I will never give Mistah bin Uthatha anything after what he has said about Aisha, Allah revealed; ***Surah Noor***, Verse:

> **22.** And let not among you those who are good and wealthy swear not to give any sort of help to their kin, men and those in need and those who have left their homes for Allah's cause let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is most Merciful Aft giving.

Abu Baker as Siddiq said, yes, by Allah, I would like that Allah forgive me and went on giving Mistah the money he used to give him before.

He also added, By Allah, I will never deprive him of it at all.

Messenger of Allah [PBUH] also asked Zainab bint Jahsh (his wife) About my case. He said to Zainab, what do you know and what did you see?

She replied, O Messenger of Allah [PBUH] I refrain from claiming falsely that I have heard or seen nothing. By Allah, I know nothing except good (about Aisha).

From amongst the wives of The Prophet [PBUH] Zainab was my peer in beauty and in the love, she received from the prophet, but Allah saved her from that evil because her piety. How does sister Hamna start struggling on her behalf and she was destroyed along with those who were destroyed.

The man who was blamed said, Hallowed is Allah, by Him in whose hand is my soul, I have never uncovered the cover (veil) of any female. Later on, the man was martyred in Allah's cause.

Limitation of Prophethood

It's an astonishing narration, how a simple episode got so serious that house of The Prophet (PBUH) was shaken. The Messenger of Allah (PBUH) was restless and perturbed for whole one month. He consulted Ali and Usama and had to ask his wife Zainab and maid servant Barira, then put it to his companions for help, which caused excitement between chief of Aus and chief of Khazraj. Hypocrites had a good opportunity to play their dirty role.

The reason was that the Messenger of Allah [PBUH] did not receive any guidance about his own case from his Sender the Almighty God, and he did not try to use his own force.

People who have doubts about his Prophethood should read this narration repeatedly and see that it was solved through the guidance from the Omnipresent and the Omniscient. At the end of the siege of Madina.

The verses revealed related this case were made part of Quran in ***Surah Noor-24*** permanently, so it is known that God is the Omnipotent.

Agreement of peace at Hudaibia

At the end of the siege of Madina, the Prophet of Allah had said, we will invade them, they shall not invade us, and we will travel towards their place ***(Bukhari Hadith, No.4109-4110).***

So in the sacred month of Dhul Qa´da of six Hegira, the Messenger of Allah [PBUH] set out for Umrah (a small Hajj-as pilgrimage to Makka) with his about 1400-1500 followers, which may be performed at any season of the year by visiting the House of God, doing the seven necessary circuit of the Ka´ba, praying thereafter, walking and running seven times between Safa and Marwa, then shaving or cutting ones hair.

The bigger Hajj includes this and going to Arafat on the 9th day of Dhul Hijja and stopping two to three days thereafter at Mina, coming back to Makka after sacrificing animals at Mina and shaving or cutting hair, then doing the final circuit of Ka´ba.

His real objective was to make peace with the Quraish and thereby with the whole of Arabia, which turned out to be later as a solid fact. He had no intention of fighting though the Makkans tried to instigate him, but he overlooked.

According to narration of ***Seerat Ibn Hisham Vol.2, P.28, Bukhari-traditions of chapter Ghazwa Al-Hudaibia, Tabaqat Ibn Saud and Fathul Bari Vol.7, P.439, Tafseer Ibn Jarir-25 P.75-85, Tafseer Ibn Kathir Vol.4, P.185.*** When he reached Dhul Hulaifa, he put on the Ihrām (pilgrims garb of two unsewn sheets, one for the upper part of the body and one for the lower) with the intention of the visiting the House of God

rebuilt by Prophet Abraham and his son Prophet Ismael. His followers did the same and they had with them seventy sacrificial camels, which were garlanded and marked especially as was the custom of the Arabs, including the special camel of Abu Jahil which was captured at Badr. When the news of peaceful journey of the Prophet of Allah [PBUH] reached the Quraish, they were extremely upset. They thought Mohammad [PBUH] wants to convey to the tribes of the Arab That the allies could not enter Madina, but he entered Makka. Hence their vanity prevailed, and they swore by Allah that they shall not allow Mohammad [PBUH] and his followers to enter Makka, knowing well that he is coming for Umrah as he had proclaimed to the old tribes of the Arab.

Quraish sent Khalid bin Walid and Ikrama with two hundred horsemen each to fight and prevent the pilgrims to perform Umra.

When the Messenger of Allah [PBUH] reached Asfan and heard this news, he pitied the Quraish and said loudly, is there anyone who can guide us to a path other than the one on which the enemies are? A man came forward and led the pilgrims to Hudaibia through a way full of rough rocks and the ravines of Muduniya, on the lower side of Makka, within the sacred territory. Thus, both Khalid and Ikrama were outwitted.

The she camel of the Prophet of Allah [PBUH] sat there, the companions said, Qaswa (name of the she camel) is tired. But The Prophet [PBUH] said, it is, who stopped the elephants of Abra, has stopped her, and said to his companions to encamp there. They said, O Prophet of God! There is no water in this valley. He took out an arrow from his quiver and gave it to a man who ascended in the well and pushed it in the center of the well, and it began to flow with water.

Quraish sent Budail bin Warqa to find out the objective of Mohammad's [PBUH] visit and his force. He came back and reported, Fighting is forbidden during the sacred month, and Mohammad [PBUH] has no intention of fighting, and he advised them not to interfere with him.

Quraish were not satisfied, and they sent Hulais for the same purpose. When he saw seventy sacrificial camels with ornamented necks and signs of sacrificial on their humps, he was so impressed that he did not meet The Prophet [PBUH] and returned to Quraish and said to them. If you do not allow Mohammad [PBUH] to perform Umra, not one man of our tribe will come to Makka.

They found another wise man Urwa bin Masud to do the job, and he had a good talk with The Prophet [PBUH] and reported back that Mohammad's mission was peaceful, and he had come out of respect for the House of God, and he further told them: O people of Quraish! I have seen Kesra, Caesar and Negus each one in his Kingdom. But by God, I have never seen any king amongst any people as I have seen Mohammad [PBUH] amongst his companions. If he makes his ablution, they will not let the waterfall thereof on the ground. Even if his hair falls, they pick it up. They will not surrender him for anything in any case. Do what you please.

Bait ur Rizwan (Pledge under the tree)

Negotiation was going on with no result until the Prophet Mohammad [PBUH] sent Usman as an envoy to the Quraish in Makka. At that time, Abān ibn Sai´d, who had a close

relationship with Usman, offered him protection. He welcomed Usman, had him mount his horse, and ensured his safety as he entered Makka to deliver the message. He met Abu Sufyān and other leaders of Quraish and conveyed the message of The Prophet [PBUH]. They said to him, O Usman! If you wish to do the circuit of the House of Allah, do it. He said, "I certainly will not do so till The Prophet [PBUH] of Allah does it. We have come to visit this ancient house and wish to show our respect to Allah and do our duty. We have our sacrificial animals, when we have sacrificed them, we will return to Madina". But Quraish replied that they had sworn not to allow entry to Mohammad [PBUH]. The negotiation was prolonged, and rumors spread that Usman had been killed.

The anger of righteousness of The Prophet [PBUH] took possession of him and he said, we will not leave till we have accomplished our objective even if we have to fight these people. He called his men together, stopped under a tree and took their pledge. Prophet's hand striking above the hand of pledgee and each man saying, I will fight unto death, and I shall not run away.

Usman was not there but the Messenger of Allah [PBUH] made him part of that pledge about which Allah revealed his pleasure by raising his right hand saying, this is Usman's hand, then stroke it on the other hand.

It's ***Verse10*** of ***Surah al Fatah-48***

Verily those who swear fealty to you indeed swear fealty to Allah, the hand of Allah is over their hands, so whosoever breaks his oath breaks it only to hurt his own soul and whosoever fulfills his covenant with Allah, to him he shall soon give a great wage.

Verse 18: Is assuredly well pleased was Allah with the faithful when they swore fealty to you under the tree, and he knew what was in their hearts. So, he sent down on them tranquility, and rewarded them with a victory near at hand.

The victory foretold in the verse is victory of Khaibar, which will be related here after. After the pledge when believers were ready, for the fight, Usman returned safe and sound. His meeting with the Quraish proved to be very useful. When they heard him, they believed him and prepared to find a solution to peace. The real problem was their false pride, they did not like, that people of Arab say, Mohammad [PBUH] entered Makka forcefully. So, they sent their wisest man to The Prophet [PBUH] to make honorable peace agreement with him and as he came The Prophet [PBUH] said, now Quraish is willing to have peace with us. He had a long talk with The Prophet [PBUH] and eventually both agreed on following terms. Mohammad [PBUH] and his followers will withdraw this year and the following year return and stay in Makka for three days in its sacred territory, yet without other weapons than those or for travelers, sword remaining in their sheaths.

They will rest their arms for ten years (no war) and during this time each party shall be secure, and neither shall they injure the other no secret damage shall be inflicted but uprightness and honour prevail between the two.

If a Quraishite goes to Madina without the permission of his guardian, he shall be delivered up but on the other hand, one of Mohammad's people comes to Quraish, he shall not be delivered up.

Whosoever wishes to enter treaty and covenant with Mohammad can do so, and whosoever wishes to enter into treaty and covenant with Quraish can do so.

When the agreement was to be committed to writing, Mohammad [PBUH] said to Ali, write; in the name of Allah, Ar Rahman Nira Hīm, but Sohail said, he do not know Ar Rahman Nira Hīm. write in thy name, Allah Humma. The Prophet [PBUH] said to Ali right, in the name of Allah Humma, then he went on to dictate; this is the Treaty of peace between the Messenger of Allah [PBUH] and Sohail bin Amr. Sohail said, if I had acknowledged you as Messenger of Allah [PBUH], I would have not fought you. And if now I do that, I would be your follower. Hence write your and your father's name. Messenger of Allah [PBUH] said to Ali, write Mohammad bin Abdullah. It was written and rather the whole agreement as desired by Sohail bin Amr.

Abu Bakr Siddiq, Umar bin Khattabh, Abdul Rahman bin Auf, Abdullah bin Sohail bin Amr, Sa´d bin Abi Waqqas, Mahmud bin Maslama, Mikraz bin Hafz, at that time he was a pagan and Ali, who wrote the agreement were made witness of the agreement by the Messenger of Allah [PBUH]. (believers and unbelievers)

Heart breaking incident of Abu Jandal

The ink of treaty of Hudaibia had hardly dried when the son of Suhail bin Amr, Abu Jandal came dragging his steel chains, hoping that he will go to Madina with the Muslims. But when his father saw him, he got hold of him and slapped him, and said to The Prophet [PBUH], this is the first testing case; you must honour the treaty.

Abu Jandal cried, O you Muslims! You are handing me over back to pagans, so they persecute me on the count of my faith.

Muslim felt as their hearts are terribly hurt, but the Messenger of Allah [PBUH] said to him, O Abu Jandal! Be patient and control yourself, surely Allah shall make some way out for you and for the weak in Makka. We have bound ourselves to make peace between us and them, the Quraish. We have given each other the covenant of Allah, and we will not break it.

It was an unbearable tragic spectacle, the way Sohail bin Amr took his son mercilessly back to his house. Umar bin Khattabh could not help to control his deep-rooted agony in his heart. So, he said to the Messenger of Allah [PBUH], are you not the true Messenger of Allah [PBUH]? The prophet replied calmly, “Why not”? Usman asked, “Are we not on the path of righteousness and our enemy on the wrong”? The Prophet [PBUH] replied, “it is so”. Umar again said, “then why should we suffer any humiliation in our faith”.

For the satisfaction of Umar, the Prophet [PBUH] said, “I am the true Messenger of Allah [PBUH] and never disobeyed him and he shall help me”.

Umar referred to his dream, did you not tell us that we shall perform pilgrimage. The Prophet [PBUH] replied, “but I never told you that we shall do so this very year”.

Though Umar (R.A) was silenced but his mind was still disturbed. Therefore, he went to Abu Bakr and expressed his feelings to him, and he also confirmed what the Messenger of Allah [PBUH] had said to him.

When the matter of treaty concluded, The Prophet [PBUH] sacrificed the animals including the camel of Abu Jahl and shaved his head and prayed for those who shaved their heads or cut their hair and started on the journey back to Madina. When he was between Makka and Madina, Allah revealed to him ***Surah Fatha (victory No.48).*** The Prophet [PBUH] was extremely happy because Allah revealed the treaty of Hudaibia was a victory and promised him a succession of victories in the future and confirmed everything he had done and consoled the hearts of the Muslims. The Messenger of Allah [PBUH] recited it particularly to Umar who was also happy and satisfied ***(part of Hadith of Bukhari, 4177)***.

Way out for oppressed and weak

As the Messenger of Allah [PBUH] said to Abu Jandal, it did not take much time, it happened within a year or two. It is narration of ***Seerat Ibn Hisham Vol.2, P.313***, Abu Basir, a young man who was one of those who were imprisoned by Makkans. He managed to escape and reached Madina. Azhar and Shariq bin Akhnas wrote a letter to The Prophet [PBUH] for his return as provided in the agreement and sent two men to bring him back. But he said to the Messenger of Allah [PBUH] as Abu Jandal said and got back the reply as he was replied. So, obeying The Prophet [PBUH] he went with those two men, one of them had a sword with him.

When they reached Dhul Holaifa he sat under the shade of a wall, two men also sat with him. He said to man who had sword, O brother of Bani Aamir! Is your sword very sharp? The man said, yes. Abu

Basir said, can I see it? The man replied, see if you wish and handed it over to Abu Basir who pulled it from its sheath and killed its owner. His companion ran fast to the Messenger of Allah [PBUH] for help, on seeing him, he said, the man is frightened. On asking, the man told The Prophet [PBUH] that Abu Basir has killed our man. In the meantime, Abu Bashir also reached there with naked sword in his hand and said to The Prophet [PBUH], O Messenger of Allah [PBUH]! You have kept your promise, and Allah has delivered it to you. You surrendered me to them, but my faith saved me from oppression and seduction. The Prophet [PBUH] said to him, vow to you, you are kindling the fire of war, is there anyone who shall hold him?

When he saw, The Prophet [PBUH] is not going to permit him to live in Madina, therefore he ran away to a place called Eise near Marwa at the seacoast on the way to Syria. When the oppressed Muslims in Makka heard this, they joined him, and they were about seventy. Abu Basir became their leader and now they had the opportunity to take revenge by intercepting and attacking the caravans of Quraish. They were forced to beg the Messenger of Allah [PBUH] to cancel the clause which bound him to send back the Quraishite converts to the Quraish. Companions who disapproved of this clause were marveled at the wisdom and foresightedness of the Holy Prophet [PBUH]. Seventy Makkan Muslims came to Madina and the Baduin also began to join Muslims.

The agreement of Hudaibia proved to be a great victory. The hostility between believers and unbelievers, which was a wall of hatred, fell. Every man of even moderate intelligence who heard of Islam joined it.

Law About Emigrant Women

The agreement did not provide any guidance, about Muslim women, but Allah revealed remarkable law about them in

Surah Mumtaihina-60, Verse:10

O you who believe! When believing women come to you having fled their homes, then examine them. God knows best as to their faith. If you know them to be believing women, then return them not to the unbelievers.

Those women are not lawful to them nor are they to them. But give them what they have spent and there is no blame on you if you marry them when you have paid their dues.

And hold not onto the ties of marriage with unbelieving women and ask back what you have spent, and they (unbelieving men) should ask for what they have spent.

This is the judgment of God he decides between you, God is Knowing, Wise.

The pledge is more wonderful in Verse:12, though it is mentioned for the women, but it is the same for men, for every believer it is a must. O Prophet! When believing women come to you giving you a pledge that they will not join ought with God and they will not steal and they will not commit adultery and they will not kill their children and they will not bring a clumsy forging it before their hands and their feet and they will not disobey you in what is good, then take their pledge and ask God to forgive them.

The Prophet [PBUH] was away from Madina for three weeks and returned to it in month of Dhul Hajj of 6th Hegari.

Not the tree but the Pledge of the faithful's pleased the God

B***ukhari Hadith No.4163***, Tariq bin Abdur Rahman narrated when I set out for Hajj, I passed by some people offering a prayer. I asked, what is this mosque? They said, this is the tree where the Messenger of Allah [PBUH] took the pledge of allegiance Ar-Ridhwan. Then I went to Saīd bin Mussiyab (renown successor of companion of The Prophet [PBUH] and informed him about it. Saīd said, my father told me, he was among those who had given the pledge of allegiance to the Messenger of Allah [PBUH] beneath the tree. When we set out the following year, we forgot the tree and were unable to recognize it. Then Saīd said, the companion of the Prophet [PBUH] could not recognize it; nevertheless, you do recognize it. Therefore, you have a better knowledge.

Attabaqatul al Kubra, Vol.2, P.100, Fathul Bari Vol.7, P.448 and Umdatul Qari Vol.17, P. 220, narrated Nafē, when this news reached Caliph Umar, he threatened those and ordered the tree be cut.

Conquest of Khaibar (Muharram 7th Hegira-March 623)

There was a strongly fortified territory, studded with several castles about one hundred miles away from Madina towards north-east side, called Khaibar. The ancient city of Jews. Banu Qainoqa and Banu Nadhir had also settled there after their expulsion from Madina. All of them provided possible help to Quraish and Banu Ghatfan against Muslims during the siege of Madina.

When The Prophet [PBUH] was returning from Hudaibia during the journey back to Madina, good news of victory was revealed to him. Therefore, he did not stay more than two weeks at Madina and marched on to Khaibar. He took with him only those who participated in the pledge Ar-Rizwan to show them how Allah keeps his promise.

It is narrated in ***Bukhari, Ghazwa Khaibar Hadith No.4197***, the Messenger of Allah [PBUH] reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he would not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw The Prophet [PBUH] they said, Muhammad and his army is here. The Prophet [PBUH] said, Khaibar is destroyed and whenever we approach a (hostile) nation (to fight), then the morning of the warned would be evil. ***Ibn Hisham Vol.2, P.330,*** recorded that Messenger of Allah [PBUH] began his conquest of Khaibar, castle by castle with their spoils. The first castle was of Naim

till he reached Qamus and here the brother of Mohammed bin Maslama. Mahmud was martyred when a mill stone was thrown upon him.

Ibn Jarir Tabri Vol.2, P.92 and Ibn Hisham P.334 also mentioned that Mohammed bin Maslama killed the Jewish great warrior Marhab when he came out from his strong castle and challenged the Muslims for a single combat, with the permission of The Prophet [PBUH] Mohammad bin Maslama fought and killed him. His brother Yasir was killed by Zubair.

According to ***Hadith of Bukhari,*** Sa´hl bin Sa´d narrated, on the day of Khaibar, the Messenger of Allah said, tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and his messenger, and he is loved by Allah and his messenger. They remained that night, wondering as to whom would be given it. In the morning the people went to the Messenger of Allah [PBUH] and every one of them was hopeful of receiving it (the flag).

The Prophet [PBUH] said, where is Ali bin Abi Talib? It was said, he is suffering from eye trouble, O the Messenger of Allah [PBUH], but he said, send for him.

Ali was brought and the Messenger of Allah [PBUH], spat in his eye and invoked good upon him, so Ali was cured as if he never had any trouble. Then The Prophet [PBUH] gave him the flag.

Ali said, O Messenger of Allah [PBUH]! I will fight with them till they become like us.

Messenger of Allah [PBUH] said, proceed and do not hurry, when you entered their territory, call them to embrace Islam and informed them of Allah's rights, which they should observe, for by Allah,

even a single man is led on the right path (Islam), by Allah through you, that will be better for you than the nice red camel.

Hadith of Bukhari No.4200, that The Prophet [PBUH] offered the morning prayer near Khaibar when it was still dark and then said Allahu Akbar (Allah is greatest) Khaibar is destroyed, whenever we approached hostile nation to fight, then evil will be the morning for those who have been warned. Then the inhabitants of Khaibar came out running on the roads. The Messenger of Allah [PBUH] had their warriors killed, their offsprings and women were taken as captives, Safiya was amongst them. She first came in the share of Dehya al Kalbi but later she belonged to The Prophet [PBUH] who made her manumission as gift of marriage.

Anas further explained in his tradition No.4201, The Prophet [PBUH] took her as a captive, then he manumitted her and married her. Anas was asked, what did he give her as Mahr (gift of marriage), he replied, the Mahr was herself, for he manumitted her. How amazing it is, daughter of the extreme enemy of The Prophet [PBUH] and Islam, taken as captive and made as Umul Momanīn forever (Mother of believers).

According to tradition of ***Abu Dawood Vol.2, No.3011***, Khaibar was captured by force in parts and by peace in part.

Seerat Ibn Hisham Vol.2, P.337, when the Jews eventually realized in their castles that they will be defeated and killed, they requested The Prophet [PBUH], if their lives, property, women and children are not touched they will surrender. The Prophet [PBUH] accepted their request, they came down and further requested, that they may be permitted to remain here and be allowed to cultivate the land of

Khaibar because they are expert of cultivation and they will give him half of what the land will produce. The Prophet [PBUH] acceded to their proposal with the condition that when we desire to expel you, you will leave.

Abdullah confirmed it by narrating in ***Bukhari tradition No.4248*** of chapter, the dealing of The Prophet [PBUH] with the people of Khaibar. The Prophet [PBUH] handed over the land of Khaibar to the Jews on the condition that they would work and cultivate, and they would have half of its yield.

When agreement was signed, Abdullah bin Rawaha was appointed to decide for the yield of half every year.

Ibn Hisham reported an interesting event of his division, ***Vol.2, P.354.*** When he divided the yield according to his estimation, the Jews said, you have transgressed, they meant you have taken more than your half. Abdullah promptly said, "You take that what I was going to take if you wish, and I will take which I marked for you". Did you say, this is the justice, due to which the heavens and the earth are preserved and intact.

Ibn Hisham Vol.2, P.337 and Fathul Bari Vol.7, P.497, a poisoned sheep was presented to the Holy Prophet [PBUH] and to Bishr bin Bara by Zainab daughter of Harith, wife of Sālam bin Mishkam, when the arm of the sheep was presented to eat, which was specially more poisoned for him, He had a bite of it, spat back and said, the bone of it has informed me, it is poisoned, Bishr bin Bara ate and died.

The Prophet [PBUH] called her and asked why she had done so. Admitted and said, because you have killed my father, my uncle, my husband and my brother.

I said to myself, if he is king then we will get rid of him and be relieved. If he is a prophet, then he will be informed about the poison. When the Prophet [PBUH] heard her, forgave her, but when Bishr bin Bara died she was also killed as punishment for killing Bishr bin Bara later, as quoted by Ibn Hajar.

Wonderful episode of Black Herdsman

It is a narration of ***Ibn Hisham Vol.2, P.344***, while the Messenger of Allah [PBUH] had seized some castles of Khaibar, a black herdsman with the herd of sheep came to him and said, O Messenger of Allah [PBUH], inform me about Islam. When the Messenger of Allah [PBUH] did what he wished, he embraced Islam. It was habit of The Prophet [PBUH] he never considered anyone despised when he invited anyone to Islam. The herdsman then became the believer, he said, he is a hired labourer for the job and this herd of sheep is a trust with me. What should I do to it. The Prophet [PBUH] guided him to hit on their mouths; they will return to their owner. The herdsman picked up handful of pebbles from the earth and threw at them and said go back to your owner. By Allah, I shall never be with you forever. The herd turned back towards the gate of their castle as someone was pushing them to enter the gate with a stick.

When the Jews of that fortress fought the Messenger of Allah [PBUH], that herdsman fought the Jews being with the Muslims. A big

stone was thrown upon him and he was martyred. He had not prayed a single obligatory prayer with the Muslims (but was lucky to be martyred).

He was brought to The Prophet [PBUH] and was put behind him, covered with the clothes which he had with him. Messenger of Allah [PBUH] looked towards him, with his companions around. Suddenly, he turned his face away, when asked the reason for it, he said he was with his two black-eyed very lovely heavenly maidens.

Ali narrated, the Messenger of Allah [PBUH], on the day of Khaibar forbade Mut´a (temporary marriage) and eating donkey meat ***(tradition 4216 of Bukhari).***

Jafar from Abyssinia and Aba Musa Al Ash´ary from Yemen joined The Prophet [PBUH] at Khaibar.

According to ***Hadith 4233 of Bukhari,*** Abu Musa narrated, we came to The Prophet [PBUH] when conquered Khaibar. He then gave us a share of the booty but apart from us he did not give it to anybody else who did not attend the conquest.

Umra Alqadha (in lieu of which was prevented last year by Quraish)

Allah is Great and Wise, how he planned this Umra which was peacefully performed and cleared the doubts and misunderstanding about Islam in the minds of many nobles of Quraysh and they became Muslims, like Khalid bin Walid and Amr bin As, and how the dream of his messenger was realized. The victory He promised

was achieved and abundant spoils were taken before this Umra (short pilgrimage). It was during this visit uncle Abbas offered the hand of his sister-in-law Maymuna daughter of Harith to The Prophet [PBUH] who accepted the offer and married her and the uncle paid her dowry of four hundred Dirhams. She was the aunt of Khalid bin Walid, the famous general of Islam ***(Ibn Hisham Vol.2, P.372).***

Ibn Abbas narrated in ***Bukhari as hadith No.4258***, The Prophet [PBUH] married Maymuna while he was in state of Ihram (two sheets of cloth) but consummated the marriage after finishing that state and she died at Sarf, a place near Makka.

According to the Treaty of Hudaibia, The Prophet [PBUH] set out for Makka with 2000 believers and 70 camels for sacrifice to perform the short pilgrimage, from which he was turned back, the previous year. The Muslims descended on Makka for the north and Abdullah bin Rawa´ha was holding the reins of Qaswa, the camel of The Prophet [PBUH] and the rest of the Muslims were following him on foot.

The city was deserted, the Quraish have moved to places on the adjoining hill in their tents.

The pilgrims halted outside the House of Allah saying, “Labbaik, Allahumma Labbaik, La Sharika Laka Labbaik; I am here, O God! I am here at your service, I am here, O God! I am here, there is no partner with You, I am here at your service, then entered the sacred House with extreme humility.

The Prophet [PBUH] with right arm uncovered kissed the black stone, fixed on the eastern corner of Ka´ba (the House of Allah) and ran in a medium pace up to the corner pointing towards Yemen, then he

walked to the corner of Blackstone, so did the companions. They repeated this in the second and third circuits and in the remaining four circuits they walked normally, thus completing the seven circuits of the Ka´ba. They also ran between Safa and Marwa seven times, though The Prophet [PBUH] was mounted: ***Tabaqat Ibn Sa´d Vol.2, P.122***. They then made the sacrifices near Marwa and shaved their heads and the Umra was completed.

It is narration of Ibn Abbas in ***Bukhari Hadith, No.4257***, The Prophet [PBUH] hastened in going around the Ka´ba and between the Safa and Marwa to show the pagans his strength.

While the ***Hadith No.4256*** elucidates, when The Prophet [PBUH] and his companions arrived at Makka. The pagans said, they have come to you a group of people who have been weakened by the fever of Yathrib (Madina). So, The Prophet [PBUH] ordered his companions to do Ramal (fast walking) in the first three rounds of the Tawaf around Ka´ba and to walk in between the two corners (Black stone and Yamnite). The only cause which prevented The Prophet [PBUH] from ordering them to do Ramal in all the rounds of Tawaf was not that he pitied them.

Tabaqat Ibn Sa´d Vol.2, P.122, on the next day, Messenger of Allah [PBUH] entered the Ka´ba and remained there till noon and ordered Bilal to say call of Prayers. He climbed the roof of Ka´ba and called the faithful for noon prayers and this was an amazing scene for the Quraish, who were looking from the adjoining hills. They might be wondering, what happened to their own deities, are they asleep or they

were not capable of doing any damage to their enemies, who are in their reach. Umra played a great part in preaching of Islam.

Allah pronounced in ***Surah Fatiha (victory No.48)*** Assuredly did Allah show a true vision to his messenger in very truth, Allah willing, you shall surely enter the sacred mosque, secure, with your heads shaven and your hair cropped, and you shall have no fear. He knows what you do not know. So, he has assigned beside that a victory night.

Umra Al Qadha was a great victory for the Muslims, because who used to hate and torture them for thirteen years vacated Makka for them. They came to know peacefully about Islam when they saw how Muslims practice it, and they were quite impressed when they saw two thousand companions pray with their Prophet [PBUH] with amazing discipline.

Umra was also source of happiness for those who were born there, lived and embraced Islam and endured the tormentation of Quraish who were encamped at the hills of Makka at that time, watching the Muslims doing what they did not allow them seven years before and it was good news about the near victories.

Ibn Hisham Vol.2 to P.372, the Messenger of Allah [PBUH] stayed three nights at Makka and on the fourth day came to him Hwaītab bin Abd Al Uzā with people of Quraish and said to him, your three days are over, so you get out of our place.

The Prophet [PBUH] spoke to them politely and their permission to finish the feast of Maymuna and invited them to eat with him, but they said, we are not in need of your meals, you get out of place. So, The

Prophet [PBUH] left and with his companions and returned to Madina and was very happy that his dream had been realized.

Battle of Mu´ta

In Jumadi ul Awwal 8th Hegira (629 AD) Messenger of Allah [PBUH] sent an expedition of 3000 believers to Syria to take revenge of Haris bin Umair who was martyred by Shuraihbeel, the governor of Basra. Haris was carrying a letter of invitation to Islam, to be delivered to the Roman king. It was the usual practice that messengers were honored and not killed. It was an open challenge to Muslims, The Prophet [PBUH] accepted that and sent 3000 soldiers of Allah. When they reached Ma´ān, they were informed that Roman Caesars were encamped with one hundred thousand strong fighters at Balqa. For two days they discussed informing The Prophet [PBUH] and taking instructions from him or fight the enemy.

Abdullah bin Rawaha solved the problem by saying, “O my companions! By Allah, what you dislike now, in fact you came out to get it, which is the martyrdom, we do not fight the non-believer people who are in great numbers, strength and much more than us but we fight for the faith what Allah has honoured us. So, get up and let's go and get one of the two achievements, victory or martyrdom. ***(Ibn Hisham Vol.2, P.375, Fathul Bari 7-511 and Zadul Miōd (2-173).***

Muslims got up and came face to face to Roman army at Mu´ta, now in Jordan, near Aman.

According to tradition of Bukhari No.426, narrated by Abdullah bin Umar, while sending the Islamic army, the Messenger of Allah [PBUH] appointed Zaid bin Haritha commander of it, and said, if Zaid is martyred, Ja´fer should take over his position and if Ja´far is also martyred Then Abdullah bin Rawaha should take over his position (also ***Ibn Hisham 2-373).***

Zaid bin Haritha led the Islamic force and attacked the Roman army which was trained and fully armed. And they were more than one hundred thousand, whereas the attackers were just three thousand, but their mission was great, to achieve the pleasure of Almighty Allah and they were prepared to sacrifice their lives for their faith, therefore their attack was forceful and fierce battle took place. The Spearman of Roman army wounded Zaid bin Haritha so badly that his blood was gushing out of the body and covering it all over. He was martyred and the standard fell.

According to the instruction of The Prophet [PBUH], Jafar rushed to it and held it high, the Roman warriors at once turned to him and he was surrounded by them in a few minutes, but he fought bravely on his horse. When many gathered around him, he came down from his horse and cut its feet, so he may not ride again and leave the battlefield. He kept on fighting the enemy with immense courage and kept the banner waving in the air. Roman warrior attacked on his arm with which hand he was holding the banner. Stroke of sword was hard, the arm with banner was cut and the banner was on the ground. Jafar picked the banner with his left hand which was also assaulted and was cut, and banner was again on the ground, Jafar picked up the standard with arms without

hands and embraced it to his chest. The attacker came from his backside and pierced his long lance through his body, and he was martyred and the standard fell on ground, but his dead body was attacked and was cut into two pieces.

Abdullah bin Rawaha picked it up as commanded by The Prophet [PBUH], hesitated for a moment then he said to himself, O my soul I see you are not quite pleased with the paradise, I will put you down. He was on horseback and came down and carried the standard towards enemy forces and fought like his predecessors till he was martyred.

The amazing point about this battle is that three designated generals were martyred one after another. But the fight continued. No faithful turned his back to enemy or ran away from the battlefield.

Thabit bin Arqam a man of Banu Ajlān took up the Standard of Islam and said, O you Muslims! Consult together in choosing a man from amongst you.

All of them replied, yourself.

He said, “No, I am not worthy of it.”

Then they agreed upon Khalid bin Walid. When he took hold of the standard, at once he understood the extreme peril to the Muslim forces. He was a man of courage and knew the art of war. And he ordered the realignment of the Muslim force; he got them all together and fought the army vigorously till the evening when the enemy withdrew for the next day.

According to narration of Bukhari No.4265,4266, Battle of Mu´ta, Khalid bin Walid said, on the day of battle of Muta nine swords

were broken in his hand and nothing was left except a Yamnite sword of nine.

Khalid bin Walid knew all tactics of war, such as how to browbeat the enemy and he did that in the battle of Mu´ta. He conveyed to the enemy that Muslim reinforcement has joined them by changing the formation of his force. Those who were on the right side were brought on the left and those who were on the left were placed in the right-side position. Those who were in the rear position were brought in the front line and who were on 1st day in the front line were sent to the rear position, and he spread his force in such a way it looked like more fighters have joined in.

When the Romans saw new faces on the second day and were fighting harder than the first day. Instead of coming to our side, they are drawing us to their side, they really believed that Muslims have received succour from Madina, and they want to trap us, so the withdrew and stopped the fighting. Muslims also withdrew; Khalid's plan worked and became victorious. ***(Fathul Bari Vol.7, P. 512-513).***

It's narration of ***Bukhari Hadith No.4026*** (Ghazwa Mu´ta) Anas said, The Prophet [PBUH] informed the people about the martyrdom of Zaid Jafar and Ibn Rawaha before the news of their deaths reached.

The Prophet [PBUH] said, Zaid took the flag as the commander of the Islamic force and was martyred, then Jafar took it, and was martyred, then Ibn Rawaha took it and was martyred. At that time the eyes of The Prophet [PBUH] were shedding tears. He added, then the flag was taken by a sword amongst the swords of Allah (Khalid) and Allah made them victorious. It may not be the victory in battlefield, but

it was surely a mental victory and they were afraid and withdrew and the Muslim forces came back to Madina safe and sound. Historically it was the beginning of continuous victories in near future and Syria was conquered within about ten years.

Letter to Heraclius the ruler of Byzantines

After the Treaty of Hudaibia when the Messenger of Allah [PBUH] returned to Madina he wrote letters to prominent rulers of that time, because God had sent him to guide the people of whole the world.

It's verse 28 of ***Surah Saba-34***, and We have not sent thee save as a bearer of glad tidings and a warner to all mankind, yet most of mankind does not know.

In ***Surah al Ambia-21***, with more elucidation, it is revealed, Verses:

107. And we have not sent thee accept as a mercy to the world.

108. Say thou this only has been revealed to me: Your God is the only God, do you submit then.

109. Then if they turn away, say thou, I have proclaimed to you all alike, and I do not know whether nigh or far is what you are promised.

110. He knows what is spoken aloud, and he knows that you hide.

111. I do not know haply it may be a trial for you and an enjoyment for a season.

112. He says: Lord judge thou with truth, and our Lord is the compassionate whose help is sought against what you utter.

The Prophet [PBUH] performing the order of his Lord, the letter he wrote to the ruler of Rome is reported with detail, luckily by Abu Sufyan in ***Bukhari as Hadith No.6*** and at that time, he was deadly enemy of The Prophet [PBUH] and Islam. How he had to tell the truth and could not hide anything was quite interesting.

Abdullah bin Abbas narrated that Abu Sufyan informed him that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Syria, Palestine, Lebanon and Jordan, at the time when the Messenger of Allah [PBUH] had truce with Abu Sufyan and Quraish infidels. So, Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem).

Heraclius called them in court, and he had all the senior Roman dignitaries around him. He called for his translator who translated Heraclius's questions, said to them. Who amongst you is closely related to that man who claims to be a prophet? Abu Sufyan replied, "I am the nearest relative to him amongst the group".

Heraclius said, bring him close to me and make his companions stand behind him.

Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man The Prophet [PBUH]) and if I told a lie they (my companions) should contradict me.

Abu Sufyan said, By God, had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about The Prophet [PBUH].

The first question he asked me about him was: what is his family's status amongst you? I replied, he belongs to a good noble family amongst us.

Heraclius further asked, has anybody else amongst the same you ever claimed to be prophet before him.

I replied, no.

He said, was anybody amongst his ancestors a king?

I replied, no.

Heraclius asked, do the nobles or the poor follow him?

I replied, it is the poor who follow him.

He said, are the followers increasing or decreasing?

I replied, they are increasing.

He then asked, does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?

I replied, no

Heraclius said, have you ever accused him of telling lies before his claim to be a prophet?

I replied, no.

Heraclius asked, does he break his promises?

I replied, no. We are at this with him, but we do not know what he will do in it. I could not find opportunity to say anything against him except that.

Heraclius asked, have you ever had a war with him?

I replied, yes.

Then he said, what was the outcome of the battle?

I replied, “Sometimes he was victorious and sometimes we”. Heraclius said, what does he order you to do?

I replied, he tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to tell the truth, to be chaste and to keep good relations with our kith and kin.

Heraclius said to the translator to convey to me the following.

I asked you about his family and your reply was that he belonged to a very noble family. In fact, all the prophets come from noble families amongst their respective people's.

I questioned you whether amongst you anybody else claimed such a thing, your reply was in the negative, if the answer had been in the affirmative, I would have thought that this man was following the previous man's statement.

Then I asked you whether any one of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative. I would have thought that this man wanted to take back his ancestral Kingdom.

I further asked you whether he was ever accused of telling lies before he said what he said and your reply was negative. So, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah.

Then I asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him and in fact all the prophets have been followed by this very class of people.

Then I asked you whether his followers were increasing or decreasing, you replied, they were increasing and in fact this is the way of true faith till it is completed in all respect.

I further asked you whether there was anybody who after embracing his religion became displeased and discarded his religion. Your reply was negative, and in fact this is (the sign of) true faith. When delight enters the hearts and mixes with them completely.

I asked you whether he had ever betrayed, you replied in the negative and likewise the prophets never betray.

Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him and forbid you to worship idols and ordered you to pray, to tell the truth and to be chaste.

If what you have said is true he will very soon occupy this place underneath my feet (Jerusalem was conquered in 5th Hegira by Muslims) and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him, definitely I would go immediately to meet him, and if I was with him, I would certainly wash his feet. Heraclius then asked for the letter addressed by the Messenger of Allah [PBUH] which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read.

The content of the letter was as follows:

In the name of Allah, the Beneficent the most Merciful. (This letter is) from Mohammad [PBUH] the slave of Allah and his messenger to Heraclius, the ruler of Byzantines. Peace be upon him who follows the right path. Furthermore, I invite you to Islam, and if you become a

Muslim, you will be safe and Allah will double your reward, and if you reject this invitation of Islam, you will be committing a sin by misguiding your Arisiyin (peasants) and I recite to you Allah's statement.

O people of scriptures! Come to a word common to us and you that we worship none but Allah and that we associate nothing in worship with him. And that none of us shall take others as Lords besides Allah. Then if they turn away, say: bear witness that we are Muslims. (those who have surrendered to Allah). 3-64

Abu Sufyan then added, when Heraclius had finished his speech and had read the letter. There were a great hue and cry in the Royal Court. So, we were turned out of the court. I told my companions that the question of Ibn Abi Kabsha (The Prophet [PBUH]) Has become so prominent that even the king of Bani Al-Asfar (Byzantines) is afraid of him. Then I started that to become sure that he (The Prophet [PBUH] would be the conqueror in the near future till I embraced Islam (Allah guided me to it).

Imam Bukhari also mentioned that Heraclius was a man of knowledge and an astrologer, he was convinced that sovereignty of the Arabs had appeared. To confirm his view, he wrote a letter to his friend who was in Rome and he was also a literary personality as good as he was himself and he left for Homs, a town in Syria. He stayed there till he received the reply of his letter from his friend who agreed with him and his opinion, about the emergence of The Prophet [PBUH] and the fact that he was a Prophet [PBUH].

On that Heraclius invited all the heads of the Byzantine to assemble in his palace at Homs. When they assembled, he ordered that

all the doors of the palace be closed. Then he came out and said, O Byzantines! if success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet [PBUH], embrace Islam.

On hearing the view of Heraclius, people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience, when they returned, he said what I already said was just to test the strength of your conviction and I have seen it. The people prostrated before him and were pleased, and this was the end of a Heraclius story as far as his faith was concerned.

Letter was delivered to him at the end of 6th Hegira and Mu´ta was fought in the 8th Hegira, where he came with one thousand to two thousand Roman warriors. He preferred Kingdom of Syria over the everlasting life of the Paradise, which Muslims conquered within few years by the grace of Almighty Allah.

Wonderful Victory of Makka

The Treaty of Hudaibia provided an opportunity to Arab tribes to align with the Prophet Mohammad [PBUH] or the Quraish of Makka. Banu khuza´ah aligned themselves to the Prophet Mohammad [PBUH] and the Banu Bakar did that with Quraish. Both the tribes were antagonistic to each other in the pre-Islamic era.

In the 8th Hegira, federate of Quraish, Banu Bakar attacked their enemy Banu khuza´ah, rather their main branch Banu Addail at a place

called Al-Watir, which was a source of water for them. Quraish supported the attackers secretly with arms and men in the darkness of the night and looted their property.

Banu khuza´ah took shelter in the sacred place of Makka and in the house of Budail bin Warqa and their freed slave Rafay but they were not spared.

Even the man of his own tribe said to their leader Naufal bin Moāwia, we have entered the sacred place fear your God, fear your God. He replied, you do not fear your God in this place when you steal, take revenge.

Amr bin Salim Al Khuzaī, one of Ka´b came to Madina and the holy Prophet [PBUH] was sitting in the mosque. He poetically mentioned the agreement which The Prophet [PBUH] had with Banu khuza´ah and sought his help. After what The Prophet [PBUH] heard, said to Amr bin Salim, you are helped. Budail bin Warqa also came to Madina and informed The Prophet [PBUH] what Quraish had done and how they violated the Hudaibia treaty. ***(Ibn Hisham Vol.2, P290-291).***

Realizing the gravity of the situation Quraish also sent their leader Abu Sufyan to renegotiate the Treaty of Hudaibia with the Messenger of Allah [PBUH].

According to ***Seerat Ibn Hisham Vol.2, P.396, History of Tabri Vol.2, P.113***, Zādul Moād, and ***Al Badaya wan Nahaya Vol.4, P.280***. Abu Sufyan came to Madina and went to his daughter Umm Habiba, wife of The Prophet [PBUH]. When he attempted to sit on the bedding of The Prophet [PBUH] of Allah, she promptly rolled it. O my daughter! I do not know if you think bedding is too good for me or if I am too good for

the bedding. Umm Habiba replied, it is the bedding of the Messenger of Allah [PBUH] and you are impure polytheist. And I did not like that you sit on the bedding of the Messenger of Allah [PBUH]. He came out disappointed and went to The Prophet [PBUH] who did not speak to him. Then he sought sympathy from Abu Bakr, Umar, Usman, Fatima and her son Hassan but failed and returned to Makka dejected.

Preparation for War against the Pagans of Makka

The Messenger of Allah [PBUH] ordered his followers and his allies to prepare for the war and come to Madina, but he did not name the enemy and instructed them, it should be done secretly. He himself prayed, O Allah: Quraish should not be informed about our preparation until we reached them, so hold back the news and the news such as according to ***Ibn Hisham Vol.2, P.397*** and ***history of Tabri Vol.2, P.113***. The Prophet [PBUH] instructed his wife Aisha to prepare for the war, and after a while entered her father Abu Bakr and asked her when she was collecting certain things for the war, has the Messenger of Allah [PBUH] ordered you to do this? She replied in affirmative. Abu Bakr asked her again, in your opinion against whom he is preparing. She said, by God, I do not know. companions and allies acted as ordered.

Allah's information about Hatib's letter

It is ***tradition No.4274 of Bukhari*** and narration of ***Ibn Hisham Vol.2, P.398***, Ali said, the Messenger of Allah [PBUH] sent me, Az Zubair and Al Miqdad saying, proceed till you reach Rawdha Khakh, where there is a lady carrying a letter and take that letter from her.

So, we proceeded on our way with our horses galloping till we reached Rawdha and there we found the lady and said to her, "take out the letter."

She said, "I have no letter". We said, take out the letter or we will take off your clothes. So, she took it out (the letter) from her hair and we brought the letter to the Messenger of Allah [PBUH]. It was from Hatib bin Abi Baltah to some pagan of Makka, telling them about what the Messenger of Allah [PBUH] intended to do.

The Messenger of Allah [PBUH] said, O Hatib! What is this. Hatib replied, "O Messenger of Allah [PBUH]! Do not make a hasty decision about me. I was a person not belonging to Quraish, but I was ally to them from outside and had no blood relation with them and all the emigrants who were with you, have got their kinsmen (in Makka) who can protect their families and properties. So, I liked to do them a favour, so that they might protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islam) nor did I do it to choose heathenism after Islam."

The Messenger of Allah [PBUH] said to his companions. As regards him, he has told you the truth.

Umar said, O Messenger of Allah [PBUH]! Allow me to chop off the head of this hypocrite.

The Prophet [PBUH] said, he has participated in the battle of Badr and what do you know, perhaps Allah looked at those who participated in the battle of Badr and said to them. O the people of Badr do what you like, for I have forgiven you. Allah revealed the ***Surah Al-Mumtahina-60***, Verse:

1. O you who believe! Do not make friends with those who are my enemies and yours showing affection towards them, while of a surety they deny what has come to you of the truth and have driven forth the messenger and yourselves because you believe in Allah (The God), your Lord. If you have come forth to strive in My cause and to seek my goodwill. You show them affection in secret while I know very well what you conceal and what you disclose and whosoever of you does this, he has surely strayed from the straight path.

Advancement towards Makka

This expedition was organized with superb intelligence by the Messenger of Allah [PBUH] and he set towards Makka on the 10th of Ramadhan with the force of ten thousand warriors and such a force was never gathered before. Abu Ruhm Al Gifhar was appointed as the custodian of the affairs of Madina during his absence.

During the March towards Makka, the Messenger of Allah [PBUH] and the people of the army observed the fast until they reached Al Qudaid, a place between Asfan and Amsaj, and they broke their fast.

When the army of believers reached Al Juhfa, there the uncle of The Prophet [PBUH] Al Abbas bin Abdul Muttalib joined him, who was migrating to Madina with his family. ***(Ibn Hisham Vol.2. P.349)***

The Messenger of Allah [PBUH] with his army encamped at Marra Azahrān and ordered his warriors to light fires for looking separately on purpose, in front of their tents. Though the Quraish did not have any knowledge about the Muslim invasion, but the Messenger of Allah [PBUH] did not want to take them by surprise. He wanted that Quraish should assess the power of Islam and come to talk rather risk their lives in the battlefield. Umar bin Khattabh was assigned the responsibility of guarding their camps. It is narration of Bukhari No.4280, father of Hisham said, When the Messenger of Allah [PBUH] set out towards Makka during the year of the conquest of Makka and the news reached the infidels of Quraish. Abu Sufyan, Hakim bin Hizam and Budail bin Warqa came out to gather information about the Messenger of Allah [PBUH]. They proceeded on their way till they reached Marr-Az-Zahran (near Makka). There they saw many fires as if they were the fires of Arafat during the Hajj season.

Abu Sufyan said, what is this? It looks like the fires of Arafat. Budail bin Warqa replied, these are the tribes of Bani Amr (Khuzāh). Abu Sufyan said, Banu Amr are less in number than these.

Some of the guards of the Messenger of Allah [PBUH] saw them and took them over and caught them and brought them to the Messenger of Allah [PBUH]. Abu Sufyan embraced Islam.

When The Prophet [PBUH] proceeded, he said to Abbas, keep Abu Sufyan standing at the top of the mountain so that he could look at the Muslims.

Al Abbas kept him standing at that place and the tribes with The Prophet [PBUH] started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan asked. O Abbas! Who are these? Abbas replied, they are Banu Ghifār. Abu Sufyan said, I have got nothing to do with Ghifār.

Then batch of Juhaina passed by and he said similarly as above. Then the tribe of Sa´d bin Huzaima passed by, and he said similar as above. Then Banu Sulaim passed by, and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, who are these? Abbas said, they are the Ansars (helpers) headed by Sa´d bin Ubaida, O Abu Sufyan, today is the day of great battle and today what is prohibited in the Ka´ba will be permissible. Abu Sufyan said, O Abbas! How excellent is the day of destruction?

Then came another batch of warriors which was the smallest of all the batches and in it there was the Messenger of Allah [PBUH] and his companions, and the flag of The Prophet [PBUH] was carried by Az Zubair bin Al Awāin. When the Messenger of Allah [PBUH] passed by Abu Sufyan, he said to the Prophet [PBUH], do you know what Sa´d bin Ubāda said, The Prophet [PBUH] asked, what did he say? Abu Sufyan said, he said, so and so. The Prophet [PBUH] said, Sa´d told a lie, but

today Allah will give superiority to the Ka´ba and today the Ka´ba will be covered with a cloth covering.

The messenger of Allah ordered that his flag be fixed at Al-Hajon.

Narrated by Urva, Nāfi bin Jubair bin Mutim said, I heard Al Abbas saying to Az Zubair bin Awwam, O Abu Abdullah! Did the Messenger of Allah [PBUH] order you to fix the flag here?

The Messenger of Allah [PBUH] ordered Khalid bin Walid to enter Makka from its upper part from Ka´ba. Two men put on the cavalry of Khalid bin Walid named Hubaish bin Al Ashar and Kurz bin Jabir Al Firi were martyred on that day.

According to ***Ibn Hisham Vol.2, P.402***, it was Uncle Abbas who thought if the Quraish did not yield and surrender and the Messenger of Allah [PBUH] enter Makka with force then it will be terrible morning for Quraish. So, he set out to find someone to inform them about the army of Islam. Luckily, he found Abu Sufyan and brought him to the Messenger of Allah [PBUH]. When Umar saw him, he thanked Allah for providing him the opportunity to find Abu Sufyan without any pact or agreement, so he will kill him because he was relentless for of The Prophet [PBUH] and the Muslims. Hence, he rushed towards The Prophet [PBUH] to take permission, Abbas was on a mare, so he reached The Prophet [PBUH] before Umar and said, he had given the protection to Abu Sufyan.

The Messenger of Allah [PBUH] said to Abbas, take him to your tent and bring him to me in the morning. Abbas did as ordered, then The

Prophet [PBUH] said to Abu Sufyan. Woe to thee, has not the time come to thee to know that there is no deity but God?

Abu Sufyan said, "My father and mother be thy sacrifice, how gentle, noble and kind to kith and kin you are. By God surely, if I was sure that there was a deity besides God, it would have been of some avail to me."

The Prophet [PBUH] again said, woe to thee O Abu Sufyan, has not the time come for thee to know that I am the messenger of God? Abu Sufyan. said, By God, it is so, I had been thinking like that up to this moment in my mind.

He acknowledges the faith there but not in clear terms and Abbas was in fear of Umar who was prevailing upon the Prophet [PBUH] to have Abu Sufyan be executed. So, he said. to Abu Sufyan, you have acknowledged your faith but say, I bear witness that there is no deity but God (Allah) and that Mohammad is the Messenger of God, unless you wish your head be struck off.

Abbas then requested the Prophet [PBUH], Abu Sufyan is a proud man, do him some favour. The Prophet [PBUH] said, all right, who enters the house of Abu Safyan, shall be safe. Who will be in his house and close the door of it shall be safe. Who enters the mosque of Makka shall be safe.

After seeing the real power of Islam, Abu Sufyan returned to his people and loudly announced that Mohammad [PBUH] has come with such a force which cannot be opposed or fought. Who will be in my house or in his own house with closed door or in the Mosque shall be safe.

Abu Sufyan also said to Abbas, by God, O Abu Fazl the son of your brother will be a great king. Abbas said, I replied, O Abu Sufyan, it won't be kingship but Prophethood. ***(Ibn Hisham Vol.2, P.404)***

Entrance of the Prophet [PBUH] into Makka

Tradition of ***Bukhari No. 4287***. Abdullah narrated when the Prophet [PBUH] entered Makka on the day of the conquest there were three hundred and sixty idols around the Ka´ba. The Prophet [PBUH] started striking them with a stick held in his hand and was saying, "Truth has come, and falsehood vanished". Verily falsehood is ever vanishing. ***(Quran 17- 91)***

According to ***Hadith No.4288***, Ibn Abbas said, the Messenger of Allah [PBUH] arrived in Makka and refused to enter Ka´ba when there were idols in it. So, he ordered that they may be taken out. The pictures of the (Prophet) Abraham and Ismaīl holding arrows of divination in their hands, were carried out. The Prophet [PBUH] said, may Allah ruin them (the infidels) for they knew very well that they (Abraham and Ismaīl) never drew lots by these (arrows). Then the Prophet [PBUH] entered Ka´ba and said, Allaho Akbar in all its directions and came out without offering any prayers therein.

The second ***narration No. 4289*** is from Abdullah bin Umar that the Messenger of Allah [PBUH] entered Makka through the upper part of it and he was riding his she-camel with Usama bin Zaid sitting behind on the same she-camel in his company were Bilal and Usman bin Talha, who was one of the gate keepers of Ka´ba. When he made his she-camel kneel in the Mosque, he ordered Usman to bring the key of the Ka´ba.

Then the Messenger of Allah [PBUH] entered Ka´ba along with Usama bin Zaid, Bilal and Usman bin Talha. He stayed in it for a long period and came out. The people rushed to get in, and Abdullah bin Umar was the first to enter and found Bilal standing behind the door.

Ibn Umar asked him, where did the Messenger of Allah offered the prayers! Bilal pointed towards the place where he had prayed. Abdullah later said, I forgot to ask Bilal, how many prostrations the Prophet [PBUH] offered.

Splendid address of the Prophet [PBUH]

The third narration is from ***(Ibn Hisham Vol.2, P.411),*** Safiya daughter of Shaiba said , verily the Messenger of Allah [PBUH] descended at Makka and when the people settle down, he came to the house of Allah and had seven circuits of it on his she-camel, he would touch the black stone with the tip of a stick which was in his hand and he completed his Tawaf (going around the Ka´ba) called Usman bin Talha and took the key of the Ka´ba and it was opened for him. When he entered it, he found a pigeon made of thin branches of a tree. He broke it with his hands then threw it. Then stood at the gate of Ka´ba and people had gathered in the mosque.

Then he spoke to them, there is no deity but God (Allah). He existed by Himself without any partner. He has made good on His promise and helped His servants. He alone routed the confederates. All pride, all ancient customs of revenge, shedding blood and for claims (on account of feudal fights) are under my feet (are abolished). Nothing

remains except the custody of the Ka'ba and the suppling of water to the pilgrims.

O ye people of Quraish! Surely God has abolished from you all pride of the time of ignorance and all pride in your ancestry, (because) all men are descended from Adam, and Adam was made from dust of earth. Then he recited the verse of Quran,

O ye mankind! Surely, we have made you out of male and female.

And we have made you into races and tribes that you may recognize one and another.

Surely the most honorable of you in the sight of God is the most reverential of you.

Verily Allah is Knowing Wise. (Hojorāt-49, Verse.13)

Then he said to Quraish, O you the people of Quraish! What do you think I am going to do with you?

They said, "O Noble brother and son of a Noble brother!" Goodness.

He said, "no blame on you be this day. Go away, you are free. In Arabic, only three words. (اذْهَبُوا فَأَنْتُمُ الطُّلَقَاءُ)

Those who misunderstand the personality of the Prophet Mohammad [PBUH] should read and ponder over this address of the Prophet [PBUH] and try to find like it in the history of Mankind. While delivering these excellent words, he was standing amongst his former enemies who had abused him, stoned him, reviled and banished him; encompassed his death and fought numerous fights with him. But now as victorious, he was a man of power, he could have taken revenge of all

sorts of oppression and injustice done to Muslims during the past twenty-one years, instead those cruel and merciless tyrants were forgiven, even Hind the wife of Abu Sufyan who chewed Hamza's liver raw and son of Abu Jahl Ikrama were also forgiven. A new chapter of forgiveness was added to the history of mankind. In fact, he loved mankind and hated none and acted according to the law of Allah and the guidance of Quran.

The Prophet [PBUH] paid the bloodshed money of a pagan, when Khuzā killed a pagan of Hudail tribe and he was very angry and address the people:

O ye people! God made Makka a sacred territory the day He made the heavens and the earth (it is His eternal will). Therefore, it is declared Sacred once, twice and three times to the day of resurrection. It is not allowed who believes in God and the future day to shed blood therein or to cut a tree. It was not allowed before me, and it is not allowed to who comes after me. And it is not allowed to me until today, on account of God's anger on its residents but it has returned to its sacredness as before. let him who is here, carry it to him who is absent. If Anyone says to you that Messenger of Allah [PBUH] shed blood therein then say ye that Allah has allowed him and Allah has not allowed you to do it. (part of it also in ***Bukhari Hadith No.4313)***

O people of khuzāh! Remove your hands from bloodshed, I must pay indemnity on your behalf. Whosoever is guilty of bloodshed hereafter, his family must be responsible for it. They may kill the killer or tie him up, so he pays the indemnity. The man killed was a pagan. The Makkans wondered at this castigation, of the Prophet [PBUH] to his own

allies Khuzāh and at his justice, fairness and forgiveness. They came to join him in groups. ***(Ibn Hisham Vol.2, 412-413)***

Episode of theft

God proclaimed it ***Surah Al Maida-5,*** Verses:

38. As for the man-thief and the woman-thief, cut off their hands as a recompense for they have earned a deterrent punishment from Allah and Allah is Mighty, Wise.

39. Then whoso repent after his wickedness and make amends Allah shall certainly relent towards him. Allah is Forgiving and Merciful.

It is a narration of Urwas bin Az Zubair ***(Hadith No.4303, Al-Maghazi),*** a lady committed theft during the stay of Messenger of Allah [PBUH] in the conquest of Makka, her folk went to Usama bin Zaid to intercede for her with the Prophet [PBUH] .

When Usama interceded for her with the Messenger of Allah [PBUH], the colour of the face of the Messenger of Allah [PBUH] changed and he said, do you intercede with me in a matter involving one of the legal punishments prescribed by Allah!

Usama said, O Messenger of Allah [PBUH] ask Allah's forgiveness for me. So, in the afternoon the Messenger of Allah [PBUH] got up and addressed the people.

He praised Allah as He deserved and then said, nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor amongst them stole, they would apply Allah's legal punishment to him.

By Him in whose hand Mohammad's soul is; if Fatima the daughter of Mohammad stole, I would cut her hand. Then the Messenger of Allah [PBUH] gave his order in the case of that woman, and her hand was cut off. Afterwards her repentance proved sincere, and she got married.

Aisha said that the lady used to visit me and I used to convey her demands to the Messenger of Allah [PBUH].

(Commentary by Ibn Kathir Vol.2, P.57 with reference to Bukhari and Muslim).

A Serious Question

If killing is compoundable, then why not is the theft? Answer is very simple. Killing matters are formally between two persons of any place or two parties. Families of the killers and killed get together and decide, if the family of the killed want to take revenge they will be allowed to kill the killer. If they want to take the bloodshed money, they will be given in cash or kind according to the prevailing law of the society and if the family of killed is God fearing and want to please their Merciful God they will forgive the killer. So, the matter is peacefully settled, and if not, they will go to court.

Whereas theft is a crime against the society. A thief, wherever he gets the opportunity to steal, he avails it. Because it is part of his habit or source of income. He callously deprives the innocent people of their valuable things or cash. He does not care how much he has hurt them.

Quran has provided very effective guidance to bring those criminals on the right path, but the people with the modern approach say,

the stolen material or cash can be replaced whereas the chopped off hand cannot be. So, they do not accept this law of Quran. Perhaps they don't know that Jesus [PBUH] also said so. Actually, it was said by Jesus [PBUH] in his ***sermon of Mountain. Chapter 5 verse 29 and 30. (Saint Matthew)***

If thy right eye offend thee pluck it out, cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole be cast into hell.

If thy right hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy member should perish, and not thy whole body should be cast into hell.

Jesus [PBUH] explicitly stated that if the offenders of the body are not cast-away then whole body will be cast into hell.

Quran has elaborated what Jesus said in a simpler way but ironically not a single hand has been cast away since the creation of Pakistan because we do not have an Islamic law in our own country, we follow the British law till today. Those who opposed it were men of wealth and power who robbed people in a daylight in different ways.

St. Matthew 20, verse 16, and behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life.

And he said unto him, why callest thou me good, there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.

He saith, unto him, which? Jesus said, thou shall do no murder, thou shall not commit adultery, Thou shall not steal, thou shall not bear false witness

Honour thy father and thy mother, and, Thou shall love thy neighbour as thyself.

The young man saith unto him, all these things have I kept from my youth up; what lack I yet?

Jesus said unto him. If thou wilt be perfect, go. and sell that thou hast, and give to the poor and thou shall have treasure in heaven and come and follow me.

But when the young man heard that saying, he went away sorrowful for he had great possessions.

Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, it is easier for a camel to go though the eye of needle, than for rich man to enter into kingdom of heaven.

when his disciples heard it, they were exceedingly amazed, saying, who then can be saved.

But Jesus held them and said unto them, with men this is impossible, but with God all things are possible.

Special Suggestions and humble request. Who knew the saying of Jesus or read it now, should read the history of Prophet Mohammad [PBUH] and his Caliphs. Abu Bakr, Umar, Usman and Ali.

The Prophet [PBUH] died while his armour was mortgaged to a Jew for 30 S'ā (about 75 Kilo) of barley, narrated Aisha, ***Hadith of***

Bukhari No.4468. Abu Bakr (R.A) gave what he possessed **(see chapter 96).**

Khalid's misunderstanding and Prophet's [PBUH] Redressing

Keep any idol in their houses, and sent missionaries to different tribes of Arab to wipe out the idolatry.

According to ***Bukhari Hadith No.4339 and 7189***, narrated by Salim from his father (Abdullah bin Umar), The Prophet [PBUH] Sent Khalid bin Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying -ASLAMNA", we have embraced Islam, they said "SBA´NA, SBA'NA (Khalid thought they are not obeying) but they meant that they have adopted the new religion. Khalid kept on fighting and killing some of them and also taking them as captives. Every one of us was handed over as captive. When there came the day Khalid ordered that every man of us should kill his captive. I said, By Allah, I will not kill my captive and none of my companions will kill his captive till we reach the Prophet [PBUH] and inform him about what had happened. When the Prophet [PBUH] heard the story. he promptly raised his hands for prayer and said, O Allah! I have nothing to do what Khalid has done. (because the Prophet [PBUH] had instructed every missionary of Islam, to preach and no bloodshed). Related ***Ibn Hisham 2-430*** after excusing himself what Khalid did The Prophet [PBUH] sent Ali to Jadhima with blood money. So, that blood-money should be paid to those who suffered. Ali after distributing the money

asked them, is there anyone who is not paid for the loss he suffered, they replied, there is none, then we said, "but I have some more with me and that also he distribute between them, when Ali came back and reported what he has done, The Prophet approved it and said, you did well and attained the purpose.

Battle of Hunain

While the Holy Prophet [PBUH] was busy preaching Islan in Makka to those who were coming in groups to know the teaching of Islam, he heard, strong tribes of Arb Hawazin and Thaqif were preparing to attack Makka. Nasar and Jushm have also joined them. They have gathered at the hilly place called Autas, south east of Makka, day and half journey from it.

Malik bin Auf was leading the Hawazin and Thaqif. He knew that the Arabs had lost all their previous wars against Mohammad [PBUH] when their leaders fell thay ran away. Hence, he advised the participating tribes to bring with them their wives, children, cattle and wealth with them, so no one would run away.

Hawazin and Thaqif encamped in the valley of Hunain and posted their archer covering the pass in the valley which Mohammad [PBUH] and his forces must cross before they could reach the other side.

Malik bin Auf's Plan was to attack the Muslims with arrows in the narrow pass and to rout them, when they retreated, the Hawāzin would fall upon them from the hills and easily conquer Makka which was not very far off. Malik's archers were concealed by rocks and Mohammad's [PBUH] men could not possibly dislodge them. This plan

was kept absolutely secret and success was made certain by taking up all the necessary positions long before the Prophet [PBUH] had reached ***Hunain. (Ibn Hisham 2-437)***

When the Prophet [PBUH] heard the news of movent of Malik bin Auf, he without losing any time marched towards Hunain with his army, ten thousand who came with him from Madina and two thousand newly converted to Islam. The Muslims were elated with their numbers and their preparation and someone of them said, no one can overpower us today, not knowing what was in store for them. The whole army moved with great elate till they reached one side of Hunain at evening. The Muslim's encamped at the entrance of the pass in full expectation of victory in the morning. They did not know that Hawazin had posted their skilled archers at various hills. At dawn Muslim moved towards the Pass. Khalid bin Walid led the vanguard composed of Banu Sulaym, as he entered the narrow pass, suddenly the enemy rained a shower of arrows on the Muslims. It was still semi- dark, The Muslims could not see the enemy but the enemy knew where the Muslims were. The Prophet [PBUH] was riding his white mare, Duldul in the rear of the army. The newly converted to Islam got confused and perplexed and retreated so disorderly as if they were over powered. Situation became more worst when Hawazin attacked with swords and most of the Muslim army was nearly disintegrated. Only few of emigrants and Ansars were with the Prophet [PBUH].

According to ***Hadith No. 4315 to 4318 of Bukhari (chapter Ghazwa Hunain) and Sahi Muslim Vol.2, P.101*** Abu Umare (Bra) was asked, did you flee on the day of Hunain, he replied I testify that the

Prophet [PBUH] did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time Abu Sufiyan bin Al Harith was holding the white mule of the Prophet [PBUH] by the head who was Saying, I am the Prophet undoubtly and I am son of About Muttalib.

Hafiz Ibn Hajar quoted in his ***Fathul Bari Vol 8, P.30-31*** the Prophet [PBUH] was trying to go towards enemy. He also said to Abbas his uncle to call, O Ansar, O Emigrants and O who took the pledge under the tree, I am here come back to me and they came back miraculously as a divine help, God had promised his Prophet and fought such a fight that all the men of Malik bin Auf ran away, he himself went toTaif. In ***Surah Tauba-9***, Verse:

Assuredly Allah has succoured you on many fields and on the day of Hunain, when your number elated you, then it availed you naught, and the earth, wide as it is straitened unto you, then you turned away in retreat.

Therefore, did Allah send down His calm upon His Messenger and upon the believers, and He sent down the hosts that you did not see, and chastised them who disbelieved, such is the meed of the infidels.

It manifests Allah did not like the elation of the Muslims or being proud of their numbers or being sure of their victory without the divine help. It was the Prophet [PBUH] who stood fast in the confusing situation and amazingly confident of receiving the divine help, he came down from his mule had a hand full of dust from the earth and threw it toward his enemy saying, be their faces disfigured.

The Muslims who few moments before were running from the battle-field came back when uncle Abbas called them and they over powered the enemy in a short time, whatever they brought became the booty for Muslim Force; which was according to ***Tabakat Ibn Sa'd Vol.2, P.162 and Fathul Bari Vol.8, P.89*** as follows;

24 thousand camels, forty thousand sheeps, four thousand pieces of silver and six thousand prisoners. The Prophet [PBUH] ordered, it may be taken to Jirrāna, after his return from Taif he will distribute it and the Prophet [PBUH] set out in pursuit of the fleeing enemy. Hawazin was caught at Autās, and heavy fighting took place but eventually they fled and took refuge in the castle of Taif with their leader Malik bin Auf. But the Prophet [PBUH] pursued them and laid the siege of Taif. This was the place where about ten year back, he was derided, dishonoured, disgraced and suffered extreme ignominy, even stoned mercilessly. He came out that city with broken heart, bleeding body and highly sorrowful, he prayed a prayer in such a way with such words which he never repeated in his whole life again. He said, O Lord! I bring to you the plaint of the weakness of my power, the poverty of my means and the contempt of the people against me.

O most Merciful of the mercifuls! You are the Maintainer of the weak and you are my maintainer. In whose hand have you put me?
He who is Stranger or sour faced, or who is my enemy. But if you are not angry with me, I care not for him because your comfort is vast enough for me.

O Lord! I seek refuge in the light of Your face which illuminates all darkness and which sets right all the affairs of this world and of the

next from Your own wrath and from your own displeasure. I seek nothing but your pleasure, and I have no power to do any good or to prevent any evil except with your help.

Since then, the Prophet [PBUH] was helped constantly and even in the battle of Hunain when Muslim army was attacked, they lost the ground and took to flight, it was the divine help when they heard the voice of Abbas, they came back and fought as they used to fight and they defeated their enemy in short while. They pursued the enemy till they reached the castle of Taif. Ten years back the Prophet of Allah who left Taif dejected and hopeless, now standing outside the castle of Taif to conquer it and those men of vanity were afraid of him. They did not had the courage to come out and fight, they contented to remain inside the castle and keep throwing arrows and stones.

When siege prolonged, the Prophet [PBUH] raised it and came to Jirrana where he distributed the booty. When he was about to leave, someone said, O Prophet! Pray to your Lord for their destruction and they may be ruined. But the Prophet [PBUH] prayed, O Allah guide Thaqib to the right path and bring them to me and they came as a delegation of Hawazin with the request, the total booty be kindly return to them. ***(Seerat Ibn Hisham Vol.2, P.488)***

Remarkable Hadith

According to Bukhari, ***Hadith, 4318-4319***, Urwa bin Al Zubair asserted that he was informed by Marwan and Al Miswar bin Makhrama, when the delegates of Hawazin came to the

Prophet of Allah [PBUH] declaring their conversion to Islam and asked him to return their properties and captives. The Messenger of Allah [PBUH] got up and said to them. Those who are involved in this matter are the people whom you see with me, and the most beloved talk to me is the true one. So, choose one of two alternatives. Either the captive or the properties. I have been waiting for you before distributing the booty. The Messenger of Allah [PBUH] had delayed the distribution of their booty over ten nights after his return from Taif. So, when they came to know that Messenger of Allah [PBUH] was not going to return to them but one of the two, they said, we prefer to have our captives.

The Messenger of Allah [PBUH] got up amongst the Muslims and praising Allah as He deserved and said, to proceed, your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do so as a favour, he can do so. And who ever of you likes to stick to his share till we give him from the very first booty, which Allah will give us, he can do it so. The people said, we do that (we return the captives) willingly as a favour, O messenger of Allah.

The Messenger of Allah [PBUH] said, we do not know which of you have agreed to it and which have not. So go back and let your chiefs forward us your decision. They went back and their chief spoke to them, and they returned to the Messenger of Allah [PBUH] and informed him that all of them had agreed (to give up their captives) with pleasure and had given their permission (that the captive be returned to their people).

Distribution of booty other than captives

There were 24000 camels, 4000 sheep, and 4000 thousand pieces of silver, and the number of total army was 12000. Makkan did not embrace Islam for the love of it, they had to admit the reality of Islam, but they were part of the Islamic army. Inspite of difficulty the Prophet [PBUH] very wisely distributed the whole booty according to status of every person in his people or tribe.

1.Abu Sufyan (former relentless his foe) got 300 camels, 100 for his son Yazid and 100 for his son Muāwia, And three of them got 100 pieces of silver..

2. Hakim bin Hizām 200 Camels.

3. Nadir bin Hind Kalda 100 Camel

4. Safwan bin Ommaya, one of three who joined Bani Bakr in breaking the treaty of Hudaibia. 100 camels.

5. Qais bin Adi, 100 camels.

6. Sohail bin Amr (coveted to treaty Hudaibia), 100 camels.

7. Huwaitab bin Abl Uza.100 Camels

8. Iqra bin Habis, 100 camels.

9. Uyainah bin Hisn, the looter of Madinite camals, 100 camels

10. Malik bin Auf, the leader of the enemy at Hunain.100 Camels and his property. ***(More are mentioned in Ibn Hisham 2-493 and Fathul Bari Vol.8, P.48)***

Many others got 30 camels each. This was from the one fifth share of the spoils which was at the disposal of Messenger of Allah

[PBUH]. He hardly kept anything for himself, but in order to gain the love of his former enemies, he distributed the greater part of it amongst them, the men who had plotted to kill him.

What a guidance

Saying of Jesus and what Muhammad did (Peace be upon both of them)

Jesus said in his ***mount sermon (St.Matthew 5- 43, 44)***

43. Ye have heard that it's hath been said; "Thou Shalt love thy neighbour and hate thine enemy.

44. But I say unto you, love your enemy, bless them that curse you, do good to them that hate you, and pray for those which despitefully use you and persecute you.

But it is highly unfortunate that not any great Emperor or a king or any conqueror after defeating his enemy forgave and be kind to them. Nearly six hundred and thirty years. after Jesus, Mohammad (peace be upon him) the last Prophet of The chain of Prophethood, God's sent prophet with a revealed. Book "Al Quran", please remember Quran is with Q not with K. Quran is an Arabic word and it is a verb, means reading and reciting again and again, it also contains exaggeration because Quran is one of the most red book in the world, The Prophet [PBUH] conquered Makka in Ramadan of eight Hegira and forgave them, and said only five words. "Go away you are free". In Arabic only three(اذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ)" lzhabo Fantum Attolaqao " ***(Seerat Ibn Hisham Vol.2, P.412)*** When the spoils of Hawazan were available, they were lavishly bestowed.

Mohammad was Messenger of Allah [PBUH], hence he said and did what he was commended and guided by his Lord Allah. Distribution of spoils of Hawazin was also a command of Almighty as in ***Surah Ha Meem As-Sajadah 48***. Verse

> **41:** Good and evil cannot be equal, repel evil with what is goodly, then behold! between you and whom you had enmity will be as though he was a warm friend.

It is the part of Islamic history that those who were given from the spoils of Hawazin became firm believers and served. Islam with heart and soul. Makka and other places where false, deities were worshiped, they resounded with the calls for prayers in a short time.

Mohammad the Messenger of Allah [PBUH], set the example for the people of the world, how to love thy enemy" he was always kind to mankind and helped them. He hated none unless it was matter of his Lord Allah. His love and hate were for the sake of Allah, he loved what God loved, he hated what God hated,

Basically, he was sent as mercy to the people of the World, as mentioned in ***Surah Al Ambia-21***, Verse 107: And We have not sent you except as a mercy to the worlds.

When he lost the battle of Ohd due to misunderstanding of his own followers, Allah revealed to him in ***Surah Al Imran-3,*** Verse:

159. It was the mercy of Allah that you have been gentle with them and if you were rough, hard-hearted they had certainly dispersed from around you. So pardon them and you ask forgiveness for them and you consult them in the Affair, and when you have resolved, put your trust to Allah. Verily Allah loves the trustful.

Actually, it was mercy of Allah and His Prophet that the enemies of Islam were forgiven graciously without any condition and later-on abundantly given from the spoils of Hawazin.

Unhappiness of Ansar and their joy

It's narration of ***Seerat Ibn Hisham Vol.2, P.498-449 and Bukhari Hadith 4330-4364 (Ghazwa Taif)*** Abu Saeed Al Khudari said, Messenger of Allah [PBUH] distributed the spoil of Hawazin among the tribes of Arab, but Ansar did not get anything from it. A tribe from Ansar did not like it and they said something which was not good. They said, by God the Messenger of Allah [PBUH] had been very generous to his Kingsmen and treated us unfairly; they grumbled secretly but Sa´d bin Ubada carried it to the Prophet [PBUH], who ordered him to gather them in a closure of camels nearby. When they were gathered, Sa´d bin Ubada informed the Prophet [PBUH] who came to them and said, O you group of Ansar, what is this news which has reached me from you? And what is this new thing you have found in your souls?

When I came to you, were you not in error and God guided you? were you not poor and God made you rich? Were you not enemy of each other and God put love into your hearts. (This kindness in particular, Allah himself has mentioned in ***Surah Al Imran-2***, Verse:

103. And remember Allah's favour to you when you were enemies, and he joined your hearts together, so you become brethren by His favour,

and were on the brink of a pit of fire, and He rescued you from it. Thus, Allah expands to you his revelation that perhaps you may remain guided.

Ansar replied, yes God and His Messenger are most Bountiful and most Graceful.

The Prophet [PBUH] said, would not you answer me, O you Ansar. Ansar replied, what answer can we give you O Prophet of Allah [PBUH]? All bounty and grace belong to Allah and His Messenger.

The Prophet [PBUH] said, but by God, if you have wished, you might have said, and you would surely have been right, and I would confirm your saying this.

You came to us be lied, and we confirm you and your truth. You was forsaken and we helped you. You was driven away and we sheltered you. You was poor and we consoled you. (Then he explained the reason why he gave the former enemies of Islam and gave nothing to them).

He said, O Ansar! I have made use of the pelf of the world to gain the love of the people that they may become Muslims and entrusted you to your Islam. Are you not O you Ansar happy! While the people take away sheep and camels, you take home the Messenger of Allah [PBUH] with you? I swear by Him in whose hand is the life of Mohammad [PBUH], had it not been for the migration. I would have been a man of the Ansar. If people choose one path and the Ansar choose another, I will choose the path of the Ansar. O Allah! Have mercy on the Ansar, the children of Ansar, the children of the children of the Ansar.
The Ansars were so moved by this speech that their beards were wet with tears. They could find no words to express their gratitude at this most heart exhilarating speech of the Prophet [PBUH]. All they could say was:

We are happy with the Messenger of Allah [PBUH] as to the division and our share.

Umra of Messenger of Allah from Ja´irriana

The Messenger of Allah [PBUH] followed the defeated warriors of Hawazin and Hunain who took refuge in the castle of Taif. When they did not come out to fight, the Prophet [PBUH] laid the siege of the castle. The besieged kept on shooting arrows from the walls of the castle. When the siege prolonged to one month the Messenger of Allah [PBUH] raised it and decided to go to Makka.

He stopped in the Wadi (valley) Aljirana, where the booty and prisoners had been brought. The booty was distributed among the warriors but prisoners were set free without taking any ransom money because a deputation of Hawazin came there and begged him for merey and they were six thousand, and were mostly women and children, it was surprising and amazing because it never happened before in the history of Arabs. ***(Ibn Hisham Vol.2, P.4881)***

Ibn Hisham also reported, when the Messenger of Allah returned from Taif without conquering it, a man said to him, O Messenger of Allah! pray to Allah, the men of Taif be cursed. But the Messenger of Allah [PBUH] prayed, O Allah! bless Thaqif and bring them to me, and it happened so.

Beauty of this journey is that the Messenger of Allah [PBUH] came from Madina with ten thousand warriors, empty hand and returned to it empty handed. Whatever he won in that Journey he returned to them and Islam conquered their hearts.

After the distribution of Spoils, the Messenger of Allah [PBUH] appointed his deputy at, Makka Attab bin Usaid and fixed one Dirham a day as his pay. Then put on his Ehram went to Makka and after performing the Umra returned to Madina.

An interesting story of a young Imam

It's a narration of ***Bukhari, Almaghi, Chapter 53, Hadith 4302***. Amr bin Salama said, we were at a place which was a thorough fare for the people and the caravans used to pass by us and we would ask them, what is wrong with the people? what is wrong with the people? Who is the man? They would say that man claims that Allah has sent him (as an Apostle), he has been divinely inspired, Allah has revealed to him such and such. I used to memorize that divine talk, and feel as if it was inculcated in my chest and mind. And the Arabs (other than Quraish) delayed their conversion to Islam till the conquest of Makka. They used to say, leave him (Mohammad [PBUH]) and his people Quraish. If he overpowers them then he is a true Prophet. So, when Makka was conquered, then every tribe rushed to embrace Islam, and my father hurried and embraced Islam before the other members of my tribe. When my father returned from the Prophet [PBUH] to his tribe he said, By Allah, I have come to you from the Prophet [PBUH] (for sure). The Prophet afterward said to them, offer such and -Such prayer at such-and-Such time and when the time for the prayer becomes due, then one of you should pronounce the Azan (call for prayer), and let the one among you who knows Quran most should lead the prayers. So they looked for such a person and found none who knew more Quran than me

because of the Quranic material which I used to learn from the caravans. So, they made me their Imam to lead the prayers. And at that time, I was a boy of six or seven years wearing a Burda (a black square garment) which proved to be very short for me and my body would become partly naked.

Lady from the tribe said, won't you cover the anus of your reciter for us? So, they bought a piece of cloth and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

Expedition of Tabuk (9th Hegira 630A.D)

When the Messenger of Allah came back from Makka rumors spread that Romans were going to invade Arabia. because they think, Muslins have become powerful in a very short time and certainly they will take revenge of Muta, before they come to us, we should crush them in their own country.

On the contrary according to ***Ibn Hisham Vol.2, P.560,*** the Arabs were waiting with regard to Islam, the decision of the struggle between the Quraish and the Prophet of God [PBUH]. And the reason for this was that the Quraish were their leaders and guides and were the guardians of the House of Allah and of the Sacred Mosque. They were also the descendants of Ibraham through Ishmael and the acknowledged leaders of the Arabs. And it was the Quraish who had started fighting the Prophet of God and opposing him (on all occasions). When Makka was conquered and Islam over took it, the Arabs realised that there was no power left to fight the Prophet of Allah [PBUH] and he was their friend

and not the enemy, they entered the faith of Allah in large numbers as Allah Says in ***Surah An Nasr (Succour) No.110***:

1. when there come the succour of Allah and victory.

2. And thou finds the mankind entering the religion of Allah in crowds.

3. Then, hallow the praise of the Lord and ask forgiveness of Allah. Verily, he is ever Relenting.

The Messenger of Allah [PBUH] instead of wasting time to find the reality of the rumour, ordered his followers to prepare march towards the Syrian territory. Syria was 630 K.M from Madina. The Prophet [PBUH] sent the message to all tribes who had embraced Islam to join the large army marching to Syria. In few days about thirty thousand warriors were gathered outside Madina. Journey was long, weather was very hot, provisions for such a large army were short. But the faith was firm and spirit was high.

The Prophet [PBUH] also ordered to contribute for the provisions of the army. The followers obeyed and everyone tried to contribute according to his capacity. According to the narration of ***Jamo Tirmidhi Vol.1, P. 220- 231***, Umar contributed half of his cash and Abu Bakr gave his all what he possessed.

When the Prophet [PBUH] asked for donation Usman Stood up and said, one hundred well prepared camels from me. when wish was repeated, he again stood up and said, two hundred well prepared camels from me more. When more provisions were needed and the Prophet [PBUH] said so, Usman stood up and said, three hundred more well prepared from me and he also gave one thousand Dinars.

The Prophet [PBUH] was very happy and shaking the Dinar in part of his cloth and saying, there will be, no sin on Uman, he may do anything, it was sort of praise. ***(Jamo Tirmidhi Vol.1, P.233)***

While the Prophet [PBUH] and men of the faith were busy preparing themselves to leave for Syrian border, the hypocrites were saying to each other do not go for Jihad in this heat and they also suggested to the Messenger of Allah [PBUH] hoping that their suggestion would be accepted, but Allah revealed to his Prophet [PBUH].

> **81.** "Those who were left, rejoiced at their staying behind the Messenger of Allah [PBUH] and they detested to strive hard with riches and their lives in the way of Allah and they said, do not march forth in the heat, say them hotter still is the Hell-fire. Would that they understood.
>
> **82.** Little then let them laugh and much shall they weep. This is the need what they have been earning' ***(Tauba-9)***.

Verses from 73 to the end of chapter 9 (Tauba) of Quran deals with the expedition and it's various aspects and morals. The Prophet [PBUH] was warned not to listen to the excuses of those who stay-behind. Only three of them were Pardoned on their repentance: The rest of them, who were all hypocrites were thus clearly differentiated from the Muslims and were ostracised.

Allah also made is clear about the sincere believers in the same chapter who longed to accompany the great Islamic army but could not go due to a genuine reason.

91. Not on the feeble and the ailing, not on those who do not find the wherewithal to spend, there is any blame when they are true to Allah and His Messenger. No way of reproach is there against the well-doers and Allah is Forgiving, Merciful.

92. Not on those who when they came to thee that thou mightst mount them and thou saidst, I do not find any animal to mount you on, turned back while their eyes. overflowed with tears for grief that they could not find aught to spend.

93. The way is only against those who ask leave while they are rich. They are pleased to be with the women sitters-at-home. Allah has sealed up their. hearts , so they do not know.

Inspite of all odds, a great force of 30000 believers was ready to move toward Syria.

March to Tabuk

Before leaving for Tabuk the Messenger of Allah [PBUH] appointed Mohammad bin Maslama as Governor of Madina in his absence ***(Ibn Hisham 2-514)***

And it is a narration of Sahi Al Bukhari No.4416 (Fathul Bari Vol.8, P.9112) Sa´d said, The Messenger of Allah [PBUH] set out for Tabuk and appointed Ali his depurty on us. Ali said, do you want to leave me with the children and women. The Prophet [PBUH] said, will you not be pleased that you be to me like Aaron to Moses? But there will be no Prophet after me.

According to his plan the Messenger of Allah [PBUH] set out on his long tough journey with his army of faithful believers to please their

God in a burning heat. When they reached the district of Hijr, he forbade them to enter the houses there or use the water of their well, even for ablution or preparing food. If Anyone had cooked food with it, he should give it to camels and not to eat it. It was country of Thamud, the Prophet Saleh was sent to them and they disobeyed him and the Lord overwhelmed for their crime and made the punishment common as mentioned in ***Surah Ash-Shams-91***. It was a precaution the Messenger of Allah [PBUH] took. So, it may not happen to them which happened to Thamud, he said, go through this land weeping.

The Messenger of Allah [PBUH] covered his face with a cloth and passed that area hurriedly, ***(Bukhari Hadith 4419-4420)*** so, it happened the next day, large army was without water. The Messenger of Allah [PBUH] prayed and it rained. Allah provided the needed water. ***(Ibn Hisham Vol.11, P.521-522).***

After a tiresome and difficult journey eventually, Muslim army reached Tabuk a place not far from the Syrian border, where there was plenty of shade and water. The army halted there, the news of their invasion had spread over the area and across the border. The Prophet [PBUH] found them peaceful and he was also kind to them. He did not come. to invade Syria or to kill people living in that area. But he stayed there ten nights and had careful round of the place. ***(Ibn Hisham Vol.2, P.527)***, ten days for going and coming back.

One of the chief on the frontier was Yuhanna (John) bin Ruya of Aila. He came and submitted and agreed to pay Jazia (a tax in lieu of war service) and the Prophet [PBUH] gave him a treaty of peace as follows: -

In the name of God (Allah), the most Merciful and Compassionate.

This is the charter of peace and security from God and his Messenger, given to Yuhanna bin Ruya and the people of Aila. Their boats and the conveyances on land and sea are in protection of God and Mohammad Prophet of God and of those who are with them of the inhabitants of Syria, Yemen and the people of the sea. And if anything happens to any of them, it would be permissible for Mohammad [PBUH] to help them against other People and it is not permissible to anyone to prevent then from any watering place they come to or any road they may wish to cross whether on land or sea. ***(Ibn Hisham Vol.2, P.655)***

The Prophet [PBUH] presented Yuhanna with his own Mantle. Yuhanna also brought presents in gold for the Prophet [PBUH] as token of his submission. Several other tribes of Christians also submitted like Jisba and Adhrah.

The Prophet [PBUH] sent Khalid bin Walid to Ukaidar bin Abdul Malak Alkindi, ruler of Damal al Jandal. with 500 horsemen. Khalid asserted him and his brother Hassan who were hunting a wild cow, as the Messenger of Allah [PBUH] had said to Khalid. The cow brought him out of castle in a moon-lit night and was arrested by Khalid and his brother was killed there fighting the believers near their castle.

Khalid bin Walid brought to Madina where he surrendered to the Prophet [PBUH] and was released on the undertaking that he be loyal and will pay tribute. ***(Ibn Hisham Vol.2, P.326)***

The Messenger of Allah [PBUH] did not go to Tabuk to invade Syria, his mission was to defend Arabia. When he saw, there was nothing as the rumour was spread, so he came back to Madina.

Excellent speech of the Prophet [PBUH]

Before leaving Tabuk the Messenger of Allah [PBUH], delivered a remarkable speech in which he assembled wisdom and guidance of Quran and Islam, and all good deeds of the world were included in it.

He started with the praise of Allah (God) and thanked Him then said, well verily the most veracarious discourse, is the Book of Allah. The most trustworthy hand hold is the is word of piety. The best of the religions is the Ibrahim. The best of the precedents is the precedent of Mohammed [PBUH]. The noblest speech is the invocation of Allah (God). Finest of the narration is the Quran. The best of the affairs is that which has been firmly resolved upon. The worst in religion are those things which are created without sanctions. The best of the ways is the one trodden by the Prophets. The noblest death is the death of a martyr. The most miserable blindness is waywardness after guidance. The best of the actions is that which is beneficent. The best guidance is that which is put into practice. The worst blindness is the blindness of the heart.

The Upper hand is better than the lower hand. The little that suffice is better than what is abundant and alluring. The worst apology is that which is tendered when death stares in the face. The worst remorse is that which is felt on the day of resurrection. Some men do not come to Friday prayer but with hesitation and delay. And some of them do not remember Allah but with reluctance that the tongue which is addicted to false expression is a bubbling spring of sins.

The most valuable possession is the contentment of heart. The best provision is that of piety. The highest wisdom is fear of Allah, the Mighty and the Great. The best thing to be cherished in the hearts is faith and conviction and doubt is infidelity.

Impatient wailing and fulsome laudation of dead is an act of ignorance. Betrayal leads one to the fire of hell, drinking amount to burning. Obscene poetry is the work of devil. Wine is the mother of all evils. The worst thing eaten is one which belongs to the orphans. Blessed is he who receives admonition from others.

Each one of you must resort to a place of four cubic (grave). Your affairs would be decided ultimately in the next life. The worst dream is the false dream. Whatever is in store is nearby.

To abuse a believer is transgression: raising arms against him is infidelity. To backbite him is a disobedience to Allah. Inviolability (and sacredness) of his property is like that of his blood. He who swears by Allah (Falsely) in fact falsifies Him. He who pardons other is himself granted pardon. He who forgive others, is forgiven by Allah (God) for his sins. He who represses anger, Allah rewards him. he who faces, misfortunes with perseverance, Allah compensates him. He who acts only for name and reputation, Allah disgrace him. He who shows patience and forbearance Allah gives him a double reward. He who disobeys Allah. Allah chastises him.

Then he said,

I seek the forgiveness of Allah,

I seek the forgiveness of Allah,

I seek the forgiveness of Allah. (Zadul Moād Vol.3, P.9)

Though no fight was fought during the expedition of Tabuk but it proved to be a great success. The Arab tribes at last realised that the Prophet of Islam was a daring person. He challenges the Romans and went up to their border and they did not accept it and were afraid of him and vanished in their territory. Therefore, who would stand up against him in Arab, so their doubts about Islam and their Prophet were removed and they embraced Islam by their own free choice.

Two short prayers prayed together on the journey of Tabuk

It's a narration of Sahi Muslim, chapter, permission of praying two prayers together at one time during any journey.***(Vol.1, P.245-246)*** This narration has been also related in Tanveer ul Hawalik, commentary of Moatta Imam Malik by a great scholar Jalalud din As ***Sayuti Vol 1, P.123-123*** and Imam Abu Dawood mentioned it in his Sunan Abu Dawood P.170, and ***Musnad Ahmed Vol.5, P.229-280.***

Muadh bin Jabal said, they (the companions) proceeded on the expedition of Tabuk along with the Messenger of Allah [PBUH]. He combined the Noon and the Afternoon prayers and the Sunset and the Night prayers.

One day he delayed the prayer and came out (of his dwelling) and combined the Noon and the Afternoon prayers. Then he went in and then came out and combined the Sunset and the Night prayers.

The second narration is most explicit, Muadh bin Said, on the expedition of Tabuk, if sun had passed the meridian before the movement

of the Messenger of Allah [PBUH], he combined the Noon and the Afternoon prayers: but if he moved off before the sun had passed the meridian, he delayed the Noon prayer till he halted for the Afternoon prayer. He acted similarly for the Sunset prayer, if the Sunset before he moved off, he combined the sunset and the Night Prayer. But if he moved off before Sunset, he delayed the Sunset player till he halted for the Night prayer and then combined them.

It may be noted that this was not done particularly for expedition of Tabuk but it was normal routine of the Prophet of Allah [PBUH] to do it on every journey he used to undertake it, as related in the ***Sahih Al Bukhari, Hadith No.1186-1107***. of chapter, to pray together Evening and Night Prayers during journey and According to ***Hadith No. 1081***, he used to shorten the Noon, Afternoon and Night Prayers, instead of four Rakats (Bowings), he used to pray with two Rakāts each. Islam is easy and accommodating faith to mankind. It is always helpful in every difficulty and faithfulness taught to serve the people as much as possible.

Abu Huraira narrated, the Prophet of Allah [PBUH] said, Religion. is very easy and whoever overburden himself in his religion, will not be able to continue in that way. So, you should not be extremists but try to be near to perfection and receive the good tidings that you will be rewarded and gain strength by worshipping in the mornings. afternoons and during the last hours of the nights.

It's tradition of chapter 29 of Book of Faith, faith is easy and the statement of the Prophet [PBUH] The most beloved religion to Allah is the tolerant Hanfia to worship Him (Allah alone and not to worship anything else along with Him. ***(Hadith of Burkhari No. 38).***

Whenever the Messenger of Allah sent his companions to a place or city to manage the affairs, he ordered them to be source of happiness not hatered and make their affairs easy not difficult as related in ***Musnad Ahmad Vol.4, P.394.***

The Messenger of Allah [PBUH] combined the Noon and Afternoon prayers and the Sunset and the night prayerers at Madina without any danger and rain.

Ibn Abbas the narrater was asked, what did he intend by it? He replied, he intended that his Ummah (followers) might not fall into hardship.

It was a great favour to old, ill, disable and those workers who get so much involved in their work that they do not get time to pray on time. Particularly those who had migrated to foreign non Muslim countries where they are not allowed to pray during working hours. During the day they may combine the Noon and Afternoon prayers and during night they may combine the Sunset and night Prayers. The Messenger of Allah [PBUH] was sent as mercy to the worlds, so he cared for all of them. Thus and thus Islam is the answer of all the problems world is facing today.

Mosque of Hypocrites

According to Quran and Sunnah hypocrites were those who claimed to be true Muslims and were used to pray with Muslims behind the Prophet of Allah [PBUH] and used to do all what was obligatory to Muslims, but they were enemy of Islam and the Messenger of Allah [PBUH] in their hearts. Whenever they had the

opportunity to help the enemy of Islam, They did it with full strength, but when the time of expedition of Tabuk came they made lame excuses and got themselves excused. Allah has exposed them in detail in different Surahs of Quran. Name of one ***Surah is Hypocrites-63(Al-Munafiqun)*** in which Allah says:

1. When the hypocrites come to thee, they say we bear witness that thou art Allah's Messenger, Allah well knows that thou art His Messenger, but Allah also bear witness that the hypocrites are liars indeed.

2. They have made their oaths a shield and they turn away from the path of Allah. Vile is indeed what they have been working.

3.This, because they first believed and then disbelieved and their hearts are therefore sealed, so that they do not understand.

4. And when thou lookest at them, their persons please thee, and if they speak, thou listenest to their discourse; they look as they are blocks of wood propped up; they imagine every shout to be at them. They are the foe; so beware of them. Perish them Allah; wither are they deviating.

5. And when it is said to them: come, so that the Messenger of Allah may ask forgiveness for you, they twist their head's and then seast them retire, while they are stiffnecked.

6. It is alike to them whether thou askest forgiveness for them or not; Allah Shall not forgive them. Allah does not guide a transgressing people.

7. They are the ones who say, spend not on those who are with Allah's Messenger, so that they may desert him. Whereas Allah's

are the treasures of the heavens and the earth. Yet the hypocrites do not understand.

8. They say surely, if we return to Madina, the mighter shall drive out the meaner thence and the faithful. Yet the hypocrites to not know.

9. O you who believe; let not your riches or your children divert you from the rememberance of Allah and who so does that, verily they are the losers.

10. And spend of that with which we have provided you before death comes to one of you and he says: Lord wouldest thou not respite me for a short time, so that I would spend in charity and became of the righteous.

11. And Allah does not respite a soul when it's turn has arrived And Allah is aware of what you do.

There was man called Abu Aamir from Khazraj, he posed to be religious guide. He was deeply respected by his tribe. When the Messenger of Allah [PBUH] came to Madina and people of Madina became Muslims rapidly, out of jealousy he became his enemy and went to Makka and induced and persuaded Quraish to attack Madina and he was with them in the battle of Ohd and got dug many deep holes in front of Muslim camp. The Messenger of Allah [PBUH] fell in one of those holes and got injured badly.

He then turned to Christianity and went to the ruler of Rome and asked him to send an army with him to fight Mohammad [PBUH] and group of his people. The ruler promised him to do so in coming time, so he sent a message to his supporters to build a mosque near the Mosque

Al-Quba where he could have secret meeting and accommodate guests. Mosque was built before the expedition of Tabuk, and the they came to the Prophet of Allah [PBUH] and requested him to pray in that Mosque and explained, it is for the old and weak persons. So, they can go to the near Mosque in winter.

The Messenger of Allah [PBUH] replied, now we are preparing for Tabuk, but when we will come back, I will surely pray in it. Allah willing, when we got free from the expedition and were away from Madina, a day's Journey. Jibrael came and brought the following verses of ***Surah Tauba-9***. It may also be noted that Mosque Al-Quba is the first Mosque built in Islam, Messenger of Allah [PBUH] when migrated to Madina before entering the new city, he stayed at Qubā for few days and laid the foundation of Mosque Al-Quba with the blessing of Almighty Allah.

> **107.** And as for those who have set up a mosque for hurting and blaspheming and causing of division among the believers and lurking-place for one has warred against Allah and his Messenger before and they will swear: we meant only good, while Allah testifies that they are truly liars.
>
> **108.** Thou shall never stand therein. Surely a mosque built from the first day on piety is worthier. that thou should stand therein. In are men who love to purifying themselves and Allah approves the pure.
>
> **109.** If he then, who has founded his building upon piety towards Allah and His goodwill better or he who has founded his building on the brink of a crumbling bank, so that it crumbles

with him into the Hellfire. And Allah does not guide a wrong-doing people.

110. And their building which they have built will not cease to be a cause of doubt in their hearts unless it be that their hearts are cut asunder, and Allah is Knowing, Wise.

When the Messenger of Allah [PBUH] got the real information, about the mosque of hypocrites and their plan, he got it burnt and demolished. ***(Tafseer Ibn Jarir Vol.11, P.23, Tafseer Ibn Katheer Vol.2, P.387-888)*** The sins of hypocrites were so many and so great that Allah- the Compassionate Merciful and Forgiver revealed in ***Surah Tauba-9;*** to His Messenger [PBUH], its ***Verse:***

80. Ask thou forgiveness for them or ask thou not for giveness for them: if thou askest forgiveness for them seventy times, Allah will not forgive them. This, because they disbelieved in Allah and His Messenger, and Allah does not guide an ungodly people.

84 is even more harsher on them in which the Prophet is ordered: And pray thou not ever over any of them when he is dead, not stand thou over his grave, Surely, they have denied Allah and His Messenger and died while they were rejectors.

Allah has made it very clear what hypocrisy is and what is its result. Unfortunately, most of Muslins today are unaware about it, and becoming guilty of it every day.

It is narration ***of Sahi Al-Bukhari, Book of witnesses, tridition No. 2682 and Sahi Muslim, Book of faith, P.56***, The Messenger of Allah said, there are three signs of a hypocrite; (1) Whenever he talks, he talks a lie.

(2) Whenever he is entrusted. he proves to be dishonest. (3) Whenever he makes a promise, he breaks it.

According to ***tridition No. 2681***, Abdullah bin Abbas narrated that Abu Sufiyan told him that Heraclius said to him, when I asked you what he (Mohammad PBUH) ordered you, you replied that he ordered you to establish the prayer, speak to be chaste, to keep promises and to pay back the trusts. Then the Heraclius added, these are really the qualities of a Prophet (PBUH).

Heraclius wanted to embrace Islam when he received the letter of the Messenger of Allah (PBUH). But his Generals arrogantly refused to obey their King and eventually that happened what he had predicted that you will lose Syria, and they lost it. Muslims also lost their power due to disobeying their Allah and the teaching of His Messenger. (PBUH). When they were obeying the Almighty and the Messenger, they were victorious everywhere.

Years of deputations and Hajj of Abu Bakr (R.A)

Expedition of Tabuk was the last of the Prophet (PBUH), then he remained in Madina most of time of his life, which became the capital of Muslim state, he led nineteen battles and expeditions.

People of Arab flocked together vying with one another learning the new faith and in casting off the worship of idols, images and empty names. It was the result of the conquest of Makka and the expedition of

Tabuk. No compulsion, urging or force was used on the part of the Messenger of Allah (PBUH). The Arab united themselves in one block under the banner of Islam and the Guidance of the Messenger of Allah (PBUH).

Thus of the wildest and the most undisciplined and backward races of mankind were cemented together by the love of God and the brotherhood of humanism. The series of deputation, started after the conquest of Makka and reached its climax in the 10th Hegira at the time of Hijjatul wida (farewell pilgrimage) Ibn Hisham has mentioned with detail about their submission and embracing Islam in Pages **537 to 600.**

In the Nineth Hegira at the time of Hajj (pilgrimage)) the Messenger of Allah [PBUH] sent Abu Bakr to lead the Muslims in performing the Hajj. When he was on his way, Allah revealed ***Surah Tauba-9*** (Repentance) to his Messenger and the Prophet [PBUH] sent Ali bin Abi Talib to be with Abu Bakr and recite the revealed Surah to the people on the day of sacrifice at Mina, So they know the teaching of Islam, and its future plan. This chapter is called Tauba (Repentance) due to its verses **117-118-119**.

Allah revealed to His Prophet [PBUH], assuredly he has relented towards him and the emigrants and the helpers who followed him in the hour of distress after the hearts of a part of them had nearly swerved aside. when He relented to them: He is to them Clement Merciful.

And He also relented towards the three who were left behind until when the earth vast as it is, became straitened unto them and their own lives became straitened unto them and they imagined that there was no refuge from Allah except in Him. Therefore, He relented towards

them, so they might repent. Verily Allah is the Relenting, the Merciful. (Three of them were Kāb bin Malik, Murara bin Rabīa, Hilal bin Umayya and they had all the provisions to go to Tabuk with the Islamic army but due to lassitude did not accompany the Islamic Army. When the Prophet asked the reason, they spoke the truth. For fifty night they were outcasted by the order of the Prophet (PBUH) as a punishment for them, their faith and truth saved them), ***(Bukhari C.79, 447)***

That's why the Almighty advised the believers to speak the truth.

"O you who believe! fear Allah, and be with the truthful".

The second name of this Surah is ***Biraat (Immunity)*** or freedom from obligation, it was revealed in Madina in 9th Hegira. Ali Abi Talib recited it at Mina on the day of sacrifice, and it spread in Arabia through those tribes who heard it.

There are one hundred and fourteen Surahs in Quran, except ***Surah Tauba***, all start with Bismillah Haraman Nira Heem. Because the Messenger of Allah (PBUH) did not order to be written, nor recited it with it. It's striking proof of authenticity of Quran and honesty of the companions of the Prophet (PBUH) they did not use their wisdom or opinion to add Bismillah with it, as they received, they wrote and read it.

What Ali, Abu Bakr and Abu Huraira recited was intimation and warning to pagans of Arab and who were present at Mina; You are informed Allah has revealed.

1. Freedom from obligation is this from Allah and His Messenger to the associaters with whom you had covenanted.

2. Go about them in the land for four months and know that you cannot escape Allah, and that verily Allah is the Humiliator of the infidels.

3. And a proclamations is this from Allah and His Messenger to mankind on the day of greater pilgrimage that Allah is quit of the associaters and so is His Messenger. Wherefore if you repent it shall be better for you, but if you turn away, then know that you cannot escape Allah. And announce to those who disbelieve a torment afflictive.

4. Except those of the associators with whom you covenanted and they have not failed you in aught, not have they hacked up any one against you; So, fulfil to them their covenant till their full period. Assuredly Allah loves the God-fearing.

5. When therefore the sacred months have slipped. away, slay the associators wherever you find them and capture them and confine them and lie in wait for them at every ambush. Then should they repent and establish prayer and give the prostrate, leave them alone. Verily Allah is Forgiving Merciful.

6. And should any of the associators seek thy protection grant him protection that he may hear the word of Allah, then let him reach his place of security. That is because they are a people who do not know.

7. How can there be for the associators a covenant with Allah and His Messenger save for those with whom you covenanted near the sacred Mosque? Act straight with them so long as they act straight with you. Verily Allah loves the God-fearing.

8. How inclosed? When if they get better of you, they respect not regarding you neither kinship nor agreement. They flatter you with their mouths, the while their hearts refuse and most of them are ungodly.

9. They have sold the revelations of Allah for a small price so they keep back thou from this path. Vile is that which they are working.

10. They respect no kinship or argument in a believer, those: they are the transgressors.

11. If they repent and establish prayers and give the poor then they are your brethren - in faith. And We expound the revelations for a people who know.

12. And if they violate their oath after their covenant and revile your religion, fight those leaders of infidelity-Verily no oaths shall hold in their case. haply they may desist.

13. Will you not fight a people who have violated their oath and conspired the banishment of the Messenger and who have therefore begun against you first? Are you afraid. of them? Allah is worthier that you should fear Him, if you are believers at all.

Ali recited these and other verses of ***Surah Tauba***, then he announces the real message of the Messenger of Allah [PBUH] and said, I am ordered to declare unto you that no unbeliever shall enter paradise. No unbeliever shall after this year, perform the pilgrimage: nor shall anyone be allowed to make the circuit of the Holy House unclothed Whosoever has a treaty with the Messenger of Allah [PBUH], it shall be respected until it's time expires. Four months are given to tribes that they

may return to their homes in security, after that the obligation of the Messenger shall cease ***(Tirmizi Vol.1, P.137, Fathul Bari Vol.8, P.82, Ibn Hisham Vol.2, P.546)***.

It is ***Hadith No.4363 of Sahi Bukhari***, Abu Huraira narrated that during the Hajj in which the Prophet [PBUH] had made Abu Bakr Al Siddiq as the chief of the Hajj before the Hajjul Wadā. On the day of Nahr (sacrifice), Abu Bakr sent him along with a group of persons to announce to the people, no pagan shall be permitted to perform the Hajj after this year and no one. will be permitted to go around the Holy House naked.

After performing the Hajj of 9th Hegira, Abu Bakr, Ali and Abu Huraira along with about 300 believers returned to Madina, now the capital of Islamic State and deputations poured into it from all the corners of Arabia. Detail of each one is mentioned in Seerat Ibn Hisham.

Hijjatul Wida

The Messenger of Allah [PBUH] was extremely busy on 9th, and 10th Hegira to preach and teach all the tribes who came to Madina, particularly the powerful tribe of Taif, Banu Thaqif, who were unconquered even they were besieged. One of their chief Urwa, came to Madina and embraced Islam and asked the Prophet [PBUH] to permit him to preach Islam to his tribe. The Prophet [PBUH] told him, his tribe will not leave their deity Allāt and might kill him.

It happened so, when he invited them to embrace Islam and on a high place called them for prayer, the archers of his tribe pierced him

with arrows. He called his martyrdom as honour. God hence honoured him,

After few months, his tribe with their three chief repented and came to Madina and became believers, and others also embraced Islam, there was no war and no expedition, peace prevailed in every corner of Arabia.

The Prophet [PBUH] sent messengers to all parts of Arabia asking them to join him in the greater Pilgrimage. He was doing what Ibrahim was ordered after building the Sacred House.

The Messenger of Allah [PBUH] though had performed two Umras (Short Hajj) but not had the great Hajj, so he planned to perform it in 10th Hegira and guide the believers how to perform it as Allah mentioned it in ***Surah Hajj-24,*** Verses:

> **26.** Recall when We settled for Ibrahim the place of the house Saying associate not then with Me aught and keep pure My house for those who circumambulate and those who standup and those who bow and prostrate themselves.
>
> **27.** And proclaim thou among mankind the pilgrimage, they Shall came to thee on foot and or any lean mount coming from every deep defile.
>
> **28.** That they may witness to thee the benefits and may mention the name of Allah on the days known over the beast cattle with which He has provided them. So eat of it and feed the hunger poor.
>
> **29.** Thereafter let them cleanse their unkemptness and fulfil their vows and circumambulate the Ancient House.

People responded the call of the Prophet (PBUH) happily and gathered outside Madina between 100000 to 140000, tents were pitched for them. Now they knew the brotherhood of Islam.

They were those people who were fighting each other all the time, gambling, drinking, adultery, savagery and fornication were part of their normal habits. It was Gods compassion that who sent Mohammad as His Prophet who preached patiently and forgave graciously. Now most of the people of Arabia had assembled in Madina to go for a Hajj with their Prophet (PBUH).

When five days of Dhul Alqāda left, the Prophet [PBUH] put on the garb of Pilgrimage and set out for Makka along with his large number of followers and with his all wives. When he rode his camel, he recited, Labbaik, Allahumma Labbaik, signifying, "Here I am at thy service, here I am O lord: Here I am to declare that there is no partner with Thee. All praise and blessings belong to Thee and all sovereignties is Thine. I am here at thy service, and Thou has no partner. O Allah! As the Holy Prophet [PBUH] recited the above call, all the companions repeated the same loudly.

The Holy Prophet [PBUH] reached Makka on the 5th of Dhual Hajjah. He made seven circuited of the Sacred House (Ka´ba) and offered two Suprarogatory Nafals at the station of Ibrahim, then went up the mount Safa and declared; There is no God but Allah. He has no partner. All sovereignty and praise being in Him. He gives life and brings death; He is all powerful and Supreme over everything. He fulfilled His promise. He helped His servant and He alone crushed all the forces of disbelief.

Meanwhile Ali also joined the Prophet from Yemen.

On the 8th Dhul Hijjah the Prophet (PBUH) left for Mina along with his companions and passed the night there and on the 9th, after morning prayer, he proceeded to Arafat where he delivered the following wonderful address.

First speech of the Prophet (PBUH)

All praise be to Allah, we glorify Him and took this help and pardon: and we turn to Him. We take refuge with Allah from the evils of ourselves and from the evil conquences of our deeds. There is none to lead Him astray when Allah guides aright, and there is none to guide Him aright, whom He leads astray. I bear witness that Mohammad is His bondman and his Messenger. I admonish you, O bondmen of Allah! to fear Allah and I urge you to his obedience and I open the speech with that which is good.

Ye people! Listen to my words: I will deliver a message to you, for I know not whether, after this year I shall ever be amongst you here again. O people verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as this day and this month is sacred for all. Verily you will meet your Lord and you will be held answerable for your actions. Have I not conveyed the message? O Allah! Be my witness. (Ibn Hisham Vol.2, P.603)

He who has any trust with him he should restore it to the person who deposited it with him.

Beware, no one committing a crime is responsible for it but himself. Neither is the son responsible for the crime of his father. Nor is the father responsible for the crime of his son.

O people! Listen to my words and understand them. You must know that a Muslim is the brother of the Muslim and they form one brotherhood, nothing of his brother is lawful for a Muslim except what he himself allows willingly. So you could not oppress one another. O Allah! have I not conveyed the message.

Behold! All practices of paganism and ignorance are now under my feet. The blood revenges of the days of ignorance's are remitted. The first claim on blood I abolish is that of Ibn Rabiah Abu Harith who was nursed in the tribe of Sād and whom the Hudhaye killed.

Usury is forbidden, but you will be entitled to recover your principal. Do not wrong and you shall not be wronged Allah has decreed that there should be no usury and I make a beginning by remitting the amount of interest, which Abbas bin Abdul Muttalib has to receive. Verily it is remitted entirely.

O people! fear Allah concerning women. Verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah. Verily you have got certain rights over your women and your women have certain rights over you. It is incumbent upon them to honour their conjugal rights and, not to commit acts of impropriety which, if they do for authority to chastise them. Yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably,

Behold! Lay injunctions upon women but kindly.

O people! Listen and obey though a mangled Abyssinian slave is your amir if he executes (the ordinances of) the Book of Allah among you.

O people! Verily Allah has ordained to everyman the share of his inheritance. The child belongs to the marriage - bed and the violator of wed lock shall be stoned. He who attribute his ancestry to other than his father or claim his clientship to other than his mother, the curse of Allah, that of the angels and of the people be upon him. Allah will accept from him neither repentance for righteousness.

O people! verily the Satan is disappointed at over worship in this land of yours, but if he can be obeyed in anything short of worship he will be pleased in matters you may be disposed to think of little account, so beware of him in matters of Religion...

Verily, I have left amongst you the Book of Allah and Sunnah of His Messenger [PBUH] which you hold fast, you shall never go astray.

And if you were asked about me, what would you say? They replied: We bear witness that you have conveyed the message and discharged your ministry. When the Prophet [PBUH] had finished his address, he alighted from his camel and performed the Noon and the Afternoon Prayers together and as he did so God revealed to him in ***Surah Maidah-5, Verse:3***

This day, have I perfected for you your religion and completed My blessing upon you, and have accepted for you Al Islam as a religion.

The Prophet [PBUH] immediately recited this verse to, who were present. The Messenger of Allah [PBUH] left Arafat about evening and passed the night at Mudhalfa praying the Evening and Night prayers together there.

Muslims were very happy when they heard the great news about their religion but Abu Bakr was sad as he perceived in it a clear indication of the departure of the Holy Prophet [PBUH] to his eternal abode.

Abu Bakr rightly realized that the Prophet [PBUH] had been advised in order to bring the religious truth to perfection. Evidently when the mission has been fulfilled, it meant that his physical presence on the earth was no longer needed and the time had come for him to take rest in his heavenly abode far from the cares and worries which had dogged his step throughout his life.

The farewell address of the Prophet [PBUH] is not only remarkable for its eloquence, it contains, a sublime messages for the whole of the human race also. The world has not been able to lay down better principles of ethics than those enunciated in it. Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealing among men on a workable basis. It establishes brotherhood among the Muslims irrespective of the divergences of their geographical, racial and colour back ground and puts finishing touch to a social order, perfectly free from oppression and injustice. Three days were allowed for the Madina contingent to recuperate before returning home. The atmosphere was cordial and different from what it had been at the time of the last visit. Relatives met relatives and friends recognized friends. Parties were given and the brotherhood of which the Prophet (PBUH) had preached was put into practice.

Second Speech of the Prophet [PBUH]

On 10th Dhul Al-Hajjah, the Messenger of Allah [PBUH], on the day of Sacrifice addressed his companions again repeating most of his important points of his previous address and good deal of new points were elucidated.

He began as usual by praising Allah and expressing his gratitude to Him, and said,

O People! Verily the intercalation (of a prohibited month) aggravates infidelity. Thereby the unbelievers are led to wrong. They make one year lawful and forbid it in another year to be in confirmity with the number (of months) which Allah declared. unlawful so they consider violable that which I take declared to be inviolable and they consider inviolable what Allah declared to be violable.

Verily the time was revolved in its own way from the day when the heavens and the earth were created. The number of months to Allah are twelve of which four are sacred; three are consecutives: Dhul- al-Qa'da, Dhul al Hijjah, Moharram and Rajab which is between Jamadah and Sha'ban. ***(Ibn Hisham Vol.2, P.604)***

O People! Do you know what day it is, what territory it is, what month it is? When people kept quite, he himself named them and said, is this is the day of sacrifice, the territory is not only sacred, month is also sacred, the People replied yes. So, I apprise you that your lives, your property and your honour must be as sacred to one another as this sacred

day, in this sacred month, in this sacred town. ***(Al-Bukhari Hadith No. 1711)***

And your slaves, see that you feed them with such food as you eat yourself; and clothe them with the clothes that you yourself wear. And if they commit a fault which you are not inclined to forgive, then part with them for they are the servants of Allah and are not to be chastised.

Behold! Listen to me! Worship Your Lord; offer prayers five times a day; observe fast in the month of Ramadan & make pilgrimage to the House of Allah (the Ka'bah); Pay readily the Zakat (poor - rate) on your wealth (cash, jewelery and saleable material) and obey whatever I command you, only then you will get into the heaven.

Let him who is present here to convey to him who is not here, For haply, many people to whom message is conveyed be more mindful of it than the conveyer.

Third speech of the Holy Prophet [PBUH]

The Holy Prophet took upon the thread on the next day also and delivered splendid speech in which his love of mankind glittered and he assured the people the real achievement is to please Allah. He said, O People, verily your Lord is one and your father is one. All of you belong to one ancestry of Adam and Adam was created out of clay. There is no superiority for an Arab over a non-Arab and for non Arab over an Arab, and for white over the black, nor for a Black over the white except in piety. Verily the noblest among you is he who is the

most pious. ***(Musnad Ahmed Vol.5, P.411), Mostly (Ibn Hisham 601 to 605)***

God has manifested this particular point more effectively in ***Surah Hujarāt-49) Verse:13***

Mankind: verily We have created you of Male and Female, and we have made you nations and tribes, so you might know one another. Verily the noblest of you with Allah is the most pious of you. verily Allah is Knowing Wise.

It's part of narration of Sahih Muslim! Hajjatun Nabi (peace be upon him 1-399), after passing the night at Muzalifa and praying morning prayer, he went to Mash'ar Alharam and stood there for a long time facing the House of Allah seeking His favour, kindness and merey. Then while going to Mina came to Jamarat al Ulà (Status of big Satan) and threw at him seven gravels of stone saying with each one,

Allah is Great, there is none other than Him, He is the only one. Thereafter came to the place of sacrifice and sacrificed sixty three camels with his own hand and thirty seven handed over to Ali to be sacrificed, and according to ***Hadith No.1726 of Bukhari and Hadith No.4410***, got his head shaved, and went to Makka for Tuwaf Ifaza which is performed before leaving Makka. The Messenger of Allah [PBUH] also sacrifice a cow from the side of his wives. ***(Al Bukhari Hadith No. 1769 -Book Haj)***. He remained in Mina for three more days throwing gravels at three satans, seven gravels at each of them every day after Noon Prayer, total gravels he threw were 63. in three days. Then he left for Madina.

He was extremely busy preaching and teaching Islam for two months in Madina. He was also preparing an expedition for Syria under

the command of Osama, son of Haritha who was martyred in battle of Muta, that was fresh in his mind. Senior companions like Abu Bakr and Umar were part of that expedition. Madina was now capital of a Powerful Islamic state, he had to organise the affairs of it to which he was doing with great ability and success.

Michael H Hart's Reference

Micheal H Hart a non-Muslim writer, wrote a book THE 100, A Ranking of the Most Influential Persons in History. While explaining why he placed the Prophet [PBUH] of Islam on top of all, he wrote, a striking example of this is my ranking Mohammad higher than Jesus, in large part because of my belief that Mohammad [PBUH] had a much greater personal influence on the formulation of the Muslim religion than Jesus had on the formulation of the Christian religion. This does not imply of course that I think Mohammad [PBUH] was a greater man than Jesus.

He further explains, in ***Mohammad [PBUH] 570 - 632, P.33***, My choice of Mohammad [PBUH] to lead the list of the World's most influential persons may Suprise some readers and may be questioned by others, but he was one only man in the history who was supremely successful on both the religious and secular levels. Of humble origins, Mohammad [PBUH] founded and promulgated one of the World's great religions, and became immediately effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

Wives of the Messenger of Allah [PBUH].(Ibn Hisham Vol.2, P.643)

All marriages of the Prophet of Allah [PBUH] were heavenly arranged and were according to requirement of that particular time and demand of circumstances, even the marriage of Khatija.

He was born after the death of his father, on 22nd of April 571 A.D. Mother also died when he was six years of age, grand father looked after him with special care, but he also departed when he was eight. Then, uncle Abu Talib brought him up with love and affection and protected him till his death in his 10th year of his Prophet- hood. He was honest, earnest young man having no ill habits,

1. His wife Khadija, a wealthy intelligent widow lady. Somehow like Jews and Christians she also knew there is going to be last Prophet in near future. When she met Mohammad [PBUH], a handsome Youngman having a good reputation, she offered him to take her caravan of trade to Syria, she will give him the double which she gave to others. Mohammad [PBUH] accepted the offer and took the caravan to Syria and achieved great success. She had also sent with him her slave Maisra who when came back praised Mohammad [PBUH] and told her mistress that his dealing was very good and he saw some unusual signs on him. She immediately decided to marry him although her age was forty and the age of Mohammad was twenty-five. She used Nefeesa her friend for this purpose. When Mohammad [PBUH] was informed about the wish of

Khadija he consulted his uncles. All of them approved the proposal and marriage took place after two months of Syrian trip, it was surely God's will.

When Mohammad [PBUH] was forty and was blessed with Prophethood was extremely disturbed and upset and said, Put on me the sheet of cloth. When recovered a bit, he told Khadija what happened in the cave Hira and said to her, he feared his death. Amazing incident took place in August of 610.

She assured him, nothing will happen to your life, and you will be safe and sound, God will not do any harm to you because you care for relatives and relations, who cannot earn you earn for them, who cannot carry his weight, you carry it for him. You entertain your guests and in disputes you support the truth.

Khadija was the ideal wife to handle such a grave situation and she knew her husband was different from others. He hated all bad habits and never worshiped any idol, he liked loneliness thinking and searching something, and she was always encouraging him.

Then she took her husband to a literary relative of her, Warqa bin Nanfil, who turned Christian in period of ignorance and used to write Bible in Hebrew. When he heard what happened in cave Hirā, he said, it was the same angel who used to visit Moses. He was very old at that time and said, I wish I were alive when your people will turn you out, and I would help and support you with my all strength.

Though she did not see the angel herself, but she believed that he came to her husband, hence she became the first Muslim and was

source of protection as long she lived and was a great support to prophethood.

She died when she was sixty-five and left behind four daughters, Zainab, Ruqayyah, Umm Kulsum and Fatima. The Messenger of Allah [PBUH] used to cherish her memory in most loving terms. She served Islam for twenty-five years with heart and soul.

2. Second wife was Soudah daughter Zamāh. The Prophet [PBUH] married her in Shaw-wal of 10th year of Prophethood. She was also a widow, was married to her cousin Sakran bin Amr who died and the Prophet married her.

3. The third one was Aisha, daughter of Abu Bakr, a great friend of the Prophet [PBUH]. After the death of Khadija and Abu Talib, the Prophet [PBUH] needed a strong connection and protection. When the Prophet [PBUH] married her she was six years of age but after migration in the eleventh year of Prophethood she became wife of the Prophet [PBUH] and she was of nine years. She was only virgin wife of the Prophet [PBUH]. She was young and had wonderful memory and scholarly mind, she understood the art of poetry and knew genealogy tree of most of the prominent people of Arab. She was loved by Holy Prophet [PBUH], hence she narrated triditions of the Prophet [PBUH] more than any other woman of the Ummah. The number of which is 2296 as mentioned by Dr Subhi Saleh, translated by ***Prof Ghulam Ahmed Harriri in Ulumul Hadith P.462***. She died in 57th Hegira and Abu Huraira prayed her funeral prayer.

4. Fourth wife was Hafsa, who was married to Khunais one of early Muslims emigrated to Abbysinia, from there went to Madina and

participated in battle of Badar and Ohad, was wounded in Ohad, never recovered and died and Hafza became widow. Her father Umar bin Khattabh said to Abu Bakr (R.A), marry my daughter Hafsa. When he did not get any reply from him, he was very much annoyed and went to Usman with the same proposal. He said, he do not intend to marry yet, he will consider this issue. later on. Umar was dejected and with a heavy heart reported the matter to the Prophet [PBUH]. The Prophet [PBUH] said to him, your daughter shall marry who is more supreme and distinguished than Usman and Usman will marry who is better than Hafsa. The Prophet [PBUH] married Hafsa in Hegira three and umm Kulsum daughter of the Prophet [PBUH] was married to Usman.

Abu Bakr said to Umar, do not take it to your heart what happened between you and me. Actually the Prophet [PBUH] had told me in secret and I did not like to disclose it. She died in Hegira fourty one when Hassan bin Abu Talib handed over the caliphate to Muawia, it is also said that she died in 45 or 47 H). ***(Usdul Ghaba 7-65)***

5. The fifth wife was Zainab daughter of Khuzaima who belonged to the tribe of Hilal bin Aamir. She was married to Abdullah bin Jahsh who was martyred in the battle of Ohad. The Prophet [PBUH] married her in Hegira four and she was a generous Lady. She was very kind to poor and helpless people; thus she was called Ummul Msakeen (Mother of Poors). She did not long with the Prophet [PBUH] and died after her marriage soon, lived with him for two or three months. ***(usdul Ghaba V. 129)***

6. Sixth was Zainab bint Jahsh bin Ryāb but the Prophet [PBUH] had to face many difficulties. She was married to Zaid who was adopted

son of the Prophet [PBUH] and she was on her mother's side daughter of Umaimah bint Abdul Muthalib and was proud of her nobility and still considered Zaid as a slave and did not realized, he was adopted by the Holy Prophet [PBUH] and was respected as other companions of his. Her attitude was rather harsh of which Zaid was tired of it and wanted to divorce her. What the Prophet [PBUH] said to him Allah revealed it in ***Surah Ahzab-33. Verse 36:***

And it is not for believers man or woman, when Allah and His messenger have decreed an affair that they should have any choice in their affair. And whoso disobeys Allah and His Messenger has strayed manifestly.

In Arab culture for centuries slave was a slave even emancipated, both Zaid and Zainab knew it but as a believer they kept quiet and got married and were unable to carry it on. When Prophet [PBUH] came to know that Zaid intends to divorce his wife, what he said, it is part of Quran. ***Surah Ahzab-33, Verse:37***

And recall when thou wast saying to him on whom Allah had conferred a favour and thou hadst conferred a favour, keep thy wife to thyself and fear Allah; and then wast concealing with in thee what Allah was going to disclose; and thou wast fearing mankind, while Allah had a greater right that him thou should fear. Then when Zaid had accomplished his purpose regarding her. We wedded her to thee, so that there should should be no blame on the believers in respect of wives of their adopted sons, when they have accomplished their purpose with regard to them and the ordinance of Allah was to be fulfilled.

In Arab culture adopted son was treated as real son, Allah also changed this wrong custom and revealed in the beginning of ***Surah Ahzab-33***, Verse:

> **4.** (Allah) has not made your adopted sons as your own sons. This is only your saying by your mouths; whereas Allah says the truth and He guides the way.
>
> **5.** Call them after their fathers, that will be more equitable in the sight of Allah. And if you do not know their fathers then they are your brethren in faith and your friends.

Allah married his Messenger to Zainab Himself and she used to be proud of it. (Died in 20th Hegira).

> **7.** Actually, the sixth was Umm Salama, daughter of Abi Ummayyah who died in 4rth Hegira and the Prophet [PBUH] married her in Shawwal and married Zainab in 5th Hegira she was one of those who emigrated to Abbysinia and then to Madina, she was the first one who came to Madina. Died around 60th Hegira. ***(Al Isaba Vol.8, P.240)***
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> **8.** Jawaria, daughter of Harith who was chief of Banu Mustaliq. She came as a prisoner in the share of Sabit bin Qais and she was settled with ransom, then went to the Prophet [PBUH] and told him about her and asked to help her in paying her ransom money. The Prophet [PBUH] said to her, I tell you a better proposal than this. I pay your ransom money and you marry me. She agreed and became the 8th wife. She was a great blessing to her tribe, all prisoners were released and whatever was taken as booty was returned due to her as becoming mother of the believers.

9. The nineth was Umm Habeeba daughter of Abi Sufyan, she was married to Ubaidullah bin Jash, both emigrated to Abbysinia and there he apostated and became Christian but she stood fast on her faith, and her husband died after some time there, when the Messenger of Allah [PBUH] came to know, He wrote a letter to Najashi proposing for Umm Habiba. After having the permission of Umm Habiba Najashi got her married to the Messenger of Allah [PBUH] and paid four thousand Dinars as dower and sent her to the Prophet [PBUH]. The king also served food who were present in the function of marriage. It was the time when father of Umm Habiba was severely enemy of the Prophet [PBUH] and Islam. Thats how he won his enemies.

10. Safiya daughter of Hayayi bin Akhtab who was chief instigater against the Prophet [PBUH] and Islam.. He used to go to opposers of Islam and tried to organised them against Muslims. When his daughter came as captive the Prophet [PBUH] married her. It was conveyed through this marriage that the Prophet of Allah [PBUH] was a friend of mankind, not enemy.

11. Maimuna bintul Harith who gifted herself to the Prophet [PBUH] and was the last wife of him. Wedding took place in Dhul-Qada of 7th Hegira after the Umratul Qaza (in exchage of Umratul Hudaibia of sixth Hegira). Died in 51.

Beside the above wives two slave girls were also with the Prophet (PBUH), one was Maria Qibtia whom the King of Egypt sent her as a gift, from her a son Ibrahim was born, who died in childhood on 28th or 29th Shiwwal of 10th Hegira.

The second was Ryhana bint Zaid and she belonged to Jew tribe Bann Nadhir and she was a captive from Banu Quraiza. Some scholar wrote the Prophet [PBUH] after freeing her took her as a wife.

Law of four wives

At that time there was not limit for wives or slave girls. Anyone could have as many as he could afford. To bring it down to certain limit God started with His Messenger, in ***Surah Ahzab-33,*** he was ordained. Verses:

> **50:** O Prophet! He has allowed to thee thy wives to whom thou hast paid their wages, also those whom thy right hand owns of those whom Allah has given thee as spoils of war and the daughters of thy paternal uncle and daughters of maternal uncle and the daughters of maternal aunts, who migrated with thee and the believing woman when offers herself to the Prophet, if the Prophet desired to wed her. This provision is exclusively for thee above the rest of the believers. Surely we know what We have ordained to them concerning their wives and those whom their right hands possess, in order that there may be no blame upon thee. And Allah is ever Forgiving, Merciful.
>
> **51:** Thou mayest put off such of them as thou wilt and then mayest take unto thee such of them as thou wilt,

when thou destrest of such as thee hadst set aside there is no blame on thee. This is likelier to cool their eyes and let them not grieve and keep them pleased with what thou shalt give everyone of them. Allah knows what is in your hearts and Allah is ever Knowing Forbearing.

52: Henceforth women are not allowed to thee, nor mayest thou change them for other wives, although their beauty please thee save those whom thy right hand shall own and Allah is ever whatcher over everything.

This part of Quran manifests that all the marriages of the Prophet (PBUH) were with the permission of his God which was with drawn after the marriage of Maimuna held in seventh Hegira.

Two wives Khadija and Zainab the ummul poor died in the life of the Prophet [PBUH], when he departed from this world, nine wives of his were alive.

After abolishing law of having limitless wives, it was allowed to every believer to have four wives with the condition, if he could be fair to all equally.

It is the verse of ***Surah An Nisā-4***, Verse:

3: And if you apprehend that you will not be able to deal justly with the orphan-girls, then marry of other women. such as please you, by two, or three or four, but if you apprehend that you shall not be able to act equitbly, then marry one only, or your right hands own. That will be more fit that you may not swerve.

God has also warned in the same ***Surah, Verse:129***

And you shall not be able to deal equitbly between wives even though long to do so, but incline not an extreme inclining, so that you leave her as it were suspened, and if you effect a reconciliation and fear Allah, then Allah is ever Forgiving Merciful.

Four wives are now an old story or part of Verse in Quran, the fact is one comes in the house as a wife, but in a year or so becomes the

master of the house and her husband as her servant and would not care for his ownn parents.

It's quotation from Old Testament, Genesis, Chapter 2. verses **21-22-23-24**, and the Lord God caused a deep sleep to fall upon Adam, and he slept and he took one of the ribs and closed up the flesh instead thereof.

22. And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.

23. And Adam Said, this is now bone of my bones, and flesh, she shall be called woman because she was taken out of man.

24. Therefore, shall a man leave his father and his mother and cleave unto his wife and they shall be one flesh.

Now mostly, this is happening in many Islamic countries, save few God fearing people, particularly in Pakistan. Majority of Pakistan Population is poor. and the present dearness has made it hard for them to maintain their normal living with one wife. Husband and wife both have to work for their food.

Veil : As far as veil is concern our culture has been changed through western education in schools, colleges and universities. Quranic veil is limited to very religious families and they are not many.

Instead of big sheet of cloth, covering the whole body, fashionable Burqa came in use and Hijab has taken its place which covers the part of the face, and make the women more attractive. Now majority of Muslim women do not care for any type of veil. What Allah and His Messenger said, it is already forgotten.

It is a natural trend in every man and woman to adorn himself or herself so nicely that people look towards them and admire and praise them. Modern ladies specially display latest fashion very proudly. Thus, veil is no problem in Pakistan anymore, nor was, when Pakistan came into existence, it was part of religious families at that time and still is at present, though the modernism is shaking them also.

There is no government department in which women are not working, educated women are spread over whole of Pakistan. They have taken the seats of men with their ability, even the chief Justice of Pakistan is now woman for the first time, many women are judge in Pakistani courts.

On civil side, they are competing men in every field. In business they have established themself as importer and exporter and are doing business at all levels successfully, and doing countless civilian jobs in offices and in shops.

Last Speech of the Prophet [PBUH]

The Messenger of Allah was informed during his life through ***Surah Al-Ambia-21*** (Chapter of Prophet), Verses:

32. And He it is who has created the night and the day. the Sun and Moon, each in an orb floating.

33. And We have not, before thee, granted immortality to any human being, if thou diest are they to be immortals.

34. Everyone is going to taste of death and We shall try you with evil and good and to us you will be returned.

All Prophets except Jesus tasted the taste of death, and he will also taste it when he will descent as the Almighty God shall wish.

It is part of ***Surah An Nisa-4*** (Chapter of woman) Verses:

> **157.** And for their saying, we put to death the Messiah Isa (Jesus). Son of Maryam a Messenger of Allah, yet they killed him not, nor did they send him to the cross, but it was made dubious to them. And surely those who differ therein. are in doubt about it, they have no true knowledge thereof, they but follow a conjecture of a surely, they killed not.
>
> **158.** But Allah raised him (alive) unto himself and Allah is ever Mighty, Wise.
>
> **159.** And there is none among the people of the Book but shall surely believe in him before his death, and on the Day of Judgement, he will be a witness against them.

There are many people who believe that Jesus is God or son of God, this also is against the reality. He was a honourable respectable and sublime Prophet. Allah addresses to them in the same chapter;

> **171.** O people of the Book! do not exceed the bounds in your religion and do not say of Allah and save what is the truth. Messiah Isa, son of Maryam is but a Messenger of Allah and His Word, He cast it upon Maryam, and a spirit from Him. Believe therefore in Allah and His Messenger, and say not three. Desist that it may be well for you. Allah is but the one God, Hallowed be He that there should be up to Him a son. His is whatever is in the heavens and the earth and sufficeth, Allah as a Trustee.

Jesus will be questioned

The people who believed in three do not know that Prophet Jesus will be questioned on the day of resurrection, Allah revealed in ***Surah Al Maida-5***:

116. Recall when Allah will say: O Isa (Jesus) son of Maryam was it thou who saidst to the people take me and my mother as two Gods beside Allah? Isa will say: Hallowed be thou: it was not for me to say that to which I had no right; had I said it, Thou wast sure to know it. Than knowest what is in my mind, and I do not know what is in Thy mind. Verily Thou, only Thou art the Great Knower of things hidden.

117. I said not to them aught save what Thou, bedest me: Worship Allah, Lord of me and Lord of you. I was a witness over them so long as I abode among them, then when Thou tookest me up, Thou hast been the Watcher, and thou art a witness over everything.

118. Shouldst Thou torment them, then verily they are Thy creatures and shouldst Thou for- give them, then verily, Thou only Thou art the Mighty, the Wise.

119. Allah will say, this is a day when their truthfulness will benefit, the truthful. Theirs shall be Gardens beneath which rivers flow, They shall abide there forever. Well pleased is Allah with them and well pleased are they with Allah: this is an achievement supreme.

120. Allah's is the kingdom of the heavens and the Earth and whatsoever is therein and He is Potent over everything.

World is a testing place

It had been problem of all the Prophets that majority of mankind did not believe them, and they will be rewarded according to their deeds in the world, as Allah has said in ***Surah Aāl Imran-3***, Verse:

185. Every soul thall taste death and surely on the day. of Judgement you will be repaid your wages in full. Then he who shall be removed, far away from the Fire and made to enter the Garden. Indeed has achieved the goal and the life of this world is nought but the illusory enjoyment.

186. You shall definitely be tried in your riches and your lives.

Surah Hud-11, Verse:

7. He it is who has created the heavens and the earth in six days and His Throne was on the water, He might test you, as to which of you is excellent in work, and if then sayest you shall be certainly raised after death, those who disbelieve are sure to say nought is this but magic manifest.

Surah Al Ka'f-18, Verse:

7. We have made whatever is on the earth as an adornment of it, that we test mankind, which of them is best in work.

Surah Al Mulk-67, Verses:

1. Blessed be he, in whose hand is sovereignty and He is Potent over everything.

2. Who has created death and life that He might test you as to which of you is excellent in work. And He is the Mighty, the Forgiver.

Allah has informed the entire people of the world through Quran that who is born in it, irrespective of race, colour and creed, one day dies, when God given life to him ends. Likewise, it is a place of testing, every living human being is on trial as long as he lives, all his deeds are recorded, Allah has His own system, one may believe it or not.

Illness of the Prophet (PBUH)

It is verse of ***Surah Az ZUmar-39:***

Verily thou art mortal and they are mortals.

Before leaving for Madina, during his stay at Mina after Hijjtul Wida, a small ***Surah Fatha-110*** was revealed to the Prophet (during the days of Tashreeq; ***(Bukhari, Book of commenteries 742)***

In the name of Allah, the Compassionate, the Merciful.

1. When there came the succour of Allah and victory.
2. And thou finds the mankind entering the religion of Allah in crowds.
3. Then hallow the praise of thy Lord, and ask forgiveness of Allah. Verily He is ever Relenting.

According to Umar bin Khattabh and Abdullah bin Abbas the Prophet (PBUH) was informed about his departure from the world. Aisha narrated after the revelation of this Surah the Prophet used to praise his Lord the God very much and used to ask his forgiveness, because the

mission given to him was completed with the help of Allah, Arabia became an Islamic powerful state.

It is a ***hadith No. 4441 of Sahi Al Bukhari, Chapter 83***, Aisha, the wife of Prophet (PBUH) said, when the ailment of Messenger of Allah [PBUH] aggravated, he requested his wives to permit him to be treated in my house and they gave him the permission. He came out (to my house) walking between two men with his feet dragging on the ground, between Abbas bin Abdul Muttalib and another man, ('Abdullah bin Abbas clarified, the other man was Ali bin Abi Talib)

Aisha, the wife of the Prophet [PBUH] used to say, when the Messenger of Allah [PBUH] entered my house and his disease became more aggravated, he said, pour on me the water of seven waterskins, the mouth of which have not been untied, so that I may give advice to the people. Hence, we let him sit in a big basin belonging to Hafsa, the wife of the Prophet (PBUH). Then we started to pour water on him from the waterskins till he started pointing to us with his hands intending to say, you have done your job.

Aisha added, when he went out to the people and led them in prayer and preached to them.

Aisha and Abdullah bin Abbas said, when the Messenger of Allah [PBUH] became ill seriously, he started covering his face with a woolen sheet and when he felt short of breath, he removed it from his face and said in that position, Allah's curse be on the Jews and Christians as they took the graves of their Prophets as (Places of worship) intending to warn (the Muslims) of what they have done.

Aisha also said, I argued with Messenger of Allah [PBUH] repeatedly about his order Abu Bakr should lead the people in prayer in his place when he was ill and what made me argue so much was that it never occurred to my mind that after the Prophet [PBUH] the people would never love a man who had taken his place and I felt that anybody standing in his place would be a bad omen to the people, so I wanted that the Messenger of Allah (PBUH) give up the idea of choosing Abu Bakr (to lead the people in prayer).

A narration of Ayub bin Bashir was recorded in Seerat Ibn Hisham Vol.2, P.649, verily the Messenger of Allah [PBUH] came out (to go to the mosque) having a cotton band fastened on his head and sat on the pulpit and first part of his speech was, he prayed for martyrs of Ohd and asked Allah to forgive them and implored for them extensively,
Then he said, a servant from servants of Allah was given the choice between the life of the world and what is with the Allah, he preferred what is with the Allah.

The narrator related, Abu Bakr understood it, he meant his own self and wept, and said, but we will ransom you with ourselves and with our sons. He said, wait for a while, O Abu Bakr and said to those (who were there) look at these doors for coming to Mosque, close these forever save the door of house of Abu Bakr, because I do not know anyone was more excellent than him as companion and spending for me with whole heartedly.

It was the first will in the mosque: Ibn Hisham also narrated, the same day in his speech the Messenger of Allah [PBUH] said, if I were to choose from servants of Allah a dear close friend, it was Abu Bakr, but

it is companionship with him and brotherhood in faith till Allah gathers us both near him.

The second will was about the expedition of Usama to Syria he was to lead it.

The third was about Ansar, he said to emigrants, O you the group of emigrants! Be nice and kind to Ansar, the people will increase with the time, as they are now there won't be any addition to it. They are my root, I wish I was living with them. Be kind to their well doers. and over the faults of their bad ones.

According to ***Hadith No.4431 of chapter the illness of the Prophet [PBUH] and his death?*** The Prophet [PBUH] also willed for three more things. First was, turn the pagans out of Arabian Peninsula and second was, respect and give gifts to the foreign delegations as you saw me dealing with them. About third, the narrator Abdullah bin Abbas said, he forgot it. It happened four days before the death of the Prophet [PBUH] when he wanted to write something for the guidance of his followers. Umar bin Khattabh's suggestion was remarkable, he said, we have Quran which is a complete guidance.

Allah has said in ***Surah Al Anōm-6***, Verse:

> **38.** And there is not an animal on the earth or a fowl with the two wings but are communities like you. And We have been remiss in respect of aught in the book, then unto their Lord they shall be gathered.

It is more explicitly mentioned In ***Surah An Nahl-16***, Verse:

89. And We have revealed unto thee the book as an exposition of everything and as a guidance and mercy and glad tidings to the Muslims.

The near ones who had gathered in the house of Aisha actually wanted to know, who will be his successor and they argued each other about providing the paper, ink and pen so loudly, the Prophet [PBUH] had to say, leave me for my present state it is better than what you call me in it. then he willed three things orally, the third one the narrator forgot.

It's a ***Hadith No. 4442 of Bukhari***, Chapter. (The ailment of the Prophet [PBUH] and his death.)

Abdallah bin Abbas narrated, Ali bin Abu Talib came out of the house of the Messenger of Allah [PBUH], during his fatal illness. The people asked, O Abu Hasan (Ali)! How is the health of the Messenger of Allah [PBUH] this morning?" Ali replied, he has recovered with the Grace of Allah.

Abbas bin Abdul Muttalib held his hand, In three days you, by Allah, will be ruled (by somebody else) and by Allah, I feel that Messenger of Allah [PBUH] will die from his, this ailment, for I know how the faces of the offspring of Abdul Muttalib look at the time of their death so let us go to the Messenger of Allah [PBUH] and ask him, who will take over the Caliphate. If it is given to us, we will know that, and if it is given to somebody else, we will know him too and he may tell the new rules to take care of us.

Ali said, By Allah, if we asked the Messenger of Allah [PBUH] for it (the caliphate) and he denied, the people will never give it to us after that. And by Allah, I will not ask the Messenger of Allah for it.

Leadership of Abu Bakr

Who will be his successor, the Messenger of Allah [PBUH] had decided it in his mind while he was in Makka because Abu Bakr (R.A) was the first man who believed in his Prophethood and helped him in preaching and monetarily. He played a very important role in protecting the Prophet [PBUH] and he was the one whom the Prophet [PBUH] chose to be his companion in migration, which was indeed a very dangerous mission. Allah mentioned in ***Surah Tauba-9 of Quran, Verse 40***:

If you do not succour him than Surely Allah has succoured him, when those who disbelieved banished him: the second of the two, when the twain were in a cave, and when he said to his companion, do not grieve, Allah is with us. Then Allah sent down His peace on him Supported him with hosts which you did not see and made the word of those who disbelieved the lowest and the word of Allah is the uppermost. And Allah is Mighty, Wise.

When Masjid of Prophet (PBUH) was built in Madina, the price of the land was paid by Abu Bakr.

At the time of Ghazwa Tabuk, Abu Bakr when brought to the Messenger of Allah [PBUH] all the money he possessed, he asked him, what you have left behind for your family Abu Bakr replied. I have left for them

Allah and his Messenger. ***(Jame At Tirmazi, chapters of virtuous Vol.2, P.250)***

It is also narration of Tirmazi that whosoever did any favour to me I have returned it or compensated him in my life except Abu Bakr whose favours are so many that Allah shall reward him on the day of resurrection.

So, The Messenger of Allah [PBUH] wanted to see Abu Bakr standing in his place in his life, therefore he ordered that Abu Bakr must lead in prayers of Believers. He did not want to leave it as a will fearing it may become an issue. Though Aisha did her best that her father be excused from the leadership of prayers and Umar may be given the responsibility, and she was able to get the support of Hafsa in this important matter and she also suggested to the Prophet [PBUH] what Aisha wanted, but the Prophet said persistently, order Abu Bakr to lead the believers in the obligatory prayer and you are like those who wanted to mislead Yousaf (Joseph) ***(traditions of Bukhari, No.664-678-679-683)***

It is a narration of Abdullah bin Zamāh in Sunan Abu Dawud, Chapter 1688, Proof of Abu Bakr's Caliphates, P.641 When the illness of the Prophet (PBUH) became serious, I was there among a group of people. Bilal called him for prayer. He said: Ask that one who will lead the people in prayers. So, Abdullah bin Zamāh went out and found Umar R.A who was present among the people and Abu Bakr was not there. I said, Umar get up and lead the people in prayer, so he came forward and uttered, Allah Akbar (Allah is most great), when the Messenger of Allah [PBUH] heard his voice, Umar had a loud voice, he asked, where is Abu

Bakr, Allah (and the Muslims) will refuse to accept it. So, he sent for Abu Bakr (R.A). He came after Umar had led the people in that prayer, and Abu Bakr came and led the people in prayer. In his second narration Abdullah bin Zamāh said, when the Prophet (PBUH) heard the voice of Umar, came out and took his head out of his apartment and said three time with anger No, No, No. The son of bn Abi Quhafa (Abu Bakr) Should lead the people in prayers.

Ibn Hisham has also mentioned this narration with little addition. Abdullah bin Zamāh said, Umar rebuked me and said, what have you done to me? when you said to me, lead the Muslims in the prayer, I thought it was order of the Messenger of Allah (PBUH) you are conveying to me. If I knew it was not his order, I would have never led in the prayer.

Ibn Zamāh said, I told him by Allah, the Messenger of Allah [PBUH] never ordered me, but when I did not see Abu Bakr and saw you, so I thought you have more right to lead the Muslims in the prayer than anybody else.

During ailment of the Prophet (PBUH) Abu Bakr was leading the believers in prayers as ordered by the Prophet [PBUH], and whenever he felt better would go to Mosque and lead, in the prayers. When he could not walk alone, he would still go to mosque with the help of his near ones, and used to sit beside Abu Bakr, who followed him and the believers followed Abu Bakr ***(Hadith No. 683 and Part of 664 of Bukhari)***.

The ailment began in the house of Maimona or Zainab Bint Ja´sh or Rhana as mentioned in ***Fathul Bari Vol.8, P.129***, in the last few days

of Saffor and the Prophet [PBUH] departed on the 12th of Rabiul Awwal of eleventh Hegira on Monday. This is the verdict of the majority of Muslim scholars. We are for Allah and surely to Him we shall return. ***(Al Quran 2-156)***

Anas bin Malik narrated, its ***Hadith No. 4443 of Bukhari***, while the Muslims were offering the morning prayer on Monday and Abu Bakr was leading them in the prayer, suddenly The Messenger of Allah [PBUH] lifted the curtain of Aisha's dwelling and looked at them and they were in rows of the prayer. So, he smiled rather laughed. On seeing him Abu Bakr (R.A) retreated to join the row, thinking that the Messenger of Allah (PBUH) wanted to come out for the prayer. The Muslims were about to be put to a trial in their prayer (give off praying) because of being over-joyed at seeing the Messenger of Allah [PBUH]. But the Messenger of Allah beckoned them with his hand to complete their prayer and then entered the dwelling and let fall the curtain.

The messenger of Allah (PBUH) was satisfied and happy to see the Abu Bakr leading his followers in the prayers, he left for them, the best of them as their leader and his successor.

According to ***Sahi Muslim, book of virtues, Vol.2, P.273*** and ***Musnad Ahmad bin Hambal Vol.6, P.106***, its narration of Aisha, The Messenger of Allah (PBUM) said to her in his ailment call for me your father Abu Bakr and your brother, so I write a written statement because I fear that any desirous may desire and anyone may say, he is more entitled to its succession. Allah and the believers shall not accept those except Abu Bakr.

The Messenger of Allah [PBUH] did not write any document but physically did what he wanted and Abu Bakr was taken as his successor in his life. Abu Bakr led the believers in the seventeen prayers when he could not come to the mosque. (as written by the commentator of Mishkat P.102)

Death is ultimate end of every living mankind; he may a prophet or an ordinary person. It has been enforced as the law of God since the creation of Adam and his wife. They were created in heaven and died on earth.

Allah said in ***Surah A´raaf-7, Verse 25***:

"On it you shall live and on it you shall die, and from it you shall be raised up. Every dieing person has to undergo its hardship, may be prolonged or short one".

It's narration of Aisha, she said, I saw the Messenger of Allah [PBUH] and he was about to die and there was a drinking cup near him having water in it and he was dipping his hand in it then rub his face with that water and saying O Allah help me in the pang of death (***Tarmizi chapter of funeral 149***, Ibn Maja has used stupor instead Pangs ***(book of funerals P.117) and Musnad Ahmed P.64, 70, 77 and 151***.

Hardship of death is really great, beloved father and mother are buried in the earth by their own children and forget them in few days.

The tradition of Bukhari, Book of ***Ar Riqaq (Kindness) No, 6510*** is narrated by Abu Amr Zakwan is worth reading again and again, it will make the reader to realize the reality of worldly life. According to him he was a freed slave of Aisha. Aisha said, there was a container full of water in front of the Messenger of Allah [PBUH] (at the time of his

death). He would put his hand into the water and rub his face with it, saying none has the right to be worshipped but Allah, no doubt death has its stupors. Then he raised his hand and started saying (O Allah) with the highest companions" (it is the verse of Quran Surah Nisa-4 verse 69, then those shall be with them whom Allah has blessed them among the Prophets, truthfuls, the martyr and the righteous, excellent are those as a company and kept on saying it, till he expired and his hand dropped. Most of the people spend their valuable life to gain fame and finance which they leave behind when they die, and they do not care for those deeds which could make them companions of those whom Allah have blessed graciously and the Prophet prayed to be their companion.

Anas bin Malik narrated, the Messenger of Allah [PBUH], said, when a dead person is carried to his grave, he is followed by three things, two of them return (after his burial) and one remains with him. His relative and his property return and his deeds remain with him. ***(Hadith No. 6514, Bukhari, Book Ar Riqaq)***.

Death of the Prophet [PBUH]

It is ***tradition No. 4446 of Bukhari***, Aisha narrated, the Prophet expired in my house on the day of my turn, leaning towards my chest. One of us (Prophet's wives) used to recite a prayer asking Allah to protect him from the all evils when he became sick. So, I started asking Allah to protect him from all evils (by reciting the prayer). He raised his head towards the sky and said with the highest companions, with the highest companion. When Aisha informed her father Abu Bakr, he came from his house at As-Sunah on a horse, dismounted and entered the

mosque but did not speak to the people till he entered upon Aisha and went straight to the Messenger of Allah [PBUH] who was covered with Hibra cloth (a sheet of yemonite), then he uncovered the face of the Prophet [PBUH] bowed over, kissed him and wept. Saying, "Let father and mother be sacrificed for you. By Allah, Allah will never cause you to die twice. As for the death which was written for you has come upon you.

Ibn Abbas narrated, Abu Bakr went out while Umar bin Khattabh was talking to people. Abu Baker came and said, O Umar, sit down, but Umar refused to sit. So, the people came to Abu Bakr and left Umar.

Abu Bakr said, when he started, if anyone amongst you used to worship Mohammad (PBUH) then Mohammad (PBUH) is dead but anyone of you used to worship Allah, then Allah is alive and shall never die as Allah has said in ***Surah Al Imran-3, Verse.144:***

And Mohammad is naught but a Messenger and Messengers have surely passed away before him. Will you then if he dies or is killed, turn around on his heels?

And he who turns round on his heels does not harm Allah at all. And surely Allah will recompence the grateful.

By Allah, it was as if the people never knew that Allah had revealed that verse before till Abu Bakr recited it and all the people received it from him, and I heard everybody of the people reciting it (then).

Umar said, By Allah, when I heard Abu Bakr reciting it, my legs could not support me and I fell down at the very moment of hearing him reciting it, declaring that the Prophet [PBUH] had died.

According to the ***tradition of Bukhari No. 3667, 3668*** (The Virtues and Merits of the companions of the Prophet (PBUH) - Abu Bakr). Aisha narrated wife of the Prophet [PBUH], the Messenger of Allah [PBUH] died and Abu Bakar was at a place called As-Sunah (Al-Aliya), Umar stood up and said, "By Allah, The Messenger of Allah (PBUH) has not died. Umar (later on) said, "By Allah! nothings occurred to my mind except that," He said, "verily: Allah will resurrect him and he will cut the hands and feet of some men."

Then came Abu Bakr and uncovered the face of the Messenger of Allah [PBUH] kissed him and said, let my father and mother be sacrificed for you (Prophet of Allah) you were good in your life and is good in death by Allah whose hands my life is, Allah will never make you caste death twice. Then he went out and said, "O oath taker! Don't be hasty," when Abu Bakr spoke Umar sat down.

Abu Bakr praised and glorified Allah and said. "No doubt, whoever worshipped Mohammad, then Mohammad is dead, but whoever worshipped Allah (God) then Allah is alive and shall never die "

(Then he recited ***Verse 30 of (Surah Az Zumar-39***; verily you (Mohammad) will die and they also will die. And also recited ***Verse.144 of Surah Al Imran-3***. (already mentioned)

Claim of Ansar and their co-operation

Narration of Bukhari continued, the people wept badly, and the Ansār were assembled with Sa'd bin Ubaida in the Shed of Bani Sāida. They said (to emigrants), there should be one Ameer (leader) from us and one from you. Then Abu Bakr, Umar bin Khattabh and Abu Ubaida bin Al Jarrah went to them. Umar wanted to speak but Abu Bakr stopped him, Umar later on used to say, By Allah, I intended only to say something that appealed to me and I was afraid that Abu Bakr would not speak so well. Abu Bakr spoke and his speech was very eloquent.

He said in his statement. We are the ruler and Anār are the ministers (advisers). Hubab bin Muazir said, no, by Allah, we won't accept this. There must be ruler from us and a ruler from you.

Abu Baker said, no, we will be the rulers and you will be the ministers. for they (the Quraish) are the best family amongst the Arabs and of best origin. So, you elect either Umar or Abu Ubaida bin Al Jarrah as your ruler.

Umar said to Abu Bakr, no, but we elect you, for you are our chief and the best amongst us and the most beloved of all of us to the Messenger of Allah (PBUH), so Umar took Abu Babr's hand and gave the pledge of allegiance, and the people too gave the pledge of allegiance to Abu Bakr. Someone said, you have killed Sa'd bin Ubada, Umar said Allah has killed him.

It was great mercy and kindness of Allah that Muslims were saved from any sort of dissension and all of them except few pledged

fealty to Abu Bakr, who very wisely handled the dangerous situation. On Monday matter of Ansār was settled and on Tuesday general pledge of allegiance in the mosque was taken for Abu Bakr. Then the preparation started for burial, started with giving him the bath and covering him in three sheets, members of family were given this job to do, then the whole day people in groups of ten kept on praying for him in his house. On Wednesday he was buried. We are for Allah and towards Him surely, we shall return.

Remarkable Address of Abu Bakr [R.A]

It is worth mentioning the remarkable address of Abu Bakr when he was chosen to lead the Muslims after the death of the Messenger of Allah [PBUH]. Before we close the subject.

Ibn Hisham Vol.2, P.621, Abu Bakr began to speak with praising Allah as He deserves and said to proceed!

O people, I have been put in authority over you, I am not the best of you. If I do right thing, then help me. If I do wrong, then correct me. Truthfulness is a sacred trust, and lying is betrayal. The weak among you are strong in my sight, so I will relieve their suffering as is their rights if Allah wills. The strong among you are weak in my sight, so I will take what is due from them, if Allah wills. No people abandon Jihad in the way of Allah but Allah. Strikes them with disgrace. Obscenity never spreads among people but that Allah afflicts them with trials. Obey me as long as I obey Allah and His Messenger, but if I disobey Allah and His Messenger, then you are not obligated to obey me. Now stand for your prayer, and may Allah have mercy upon you.

Part-III

Quranic Guidance is exemplary

Quran is the sublime Holy Book of Muslims all over the world. It is originally in Arabic, but translated into most of the languages spoken in the world. Allah has mentioned in the beginning of ***Surah Baqarah***, Verse:

2. This is the book in it is guidance sure without doubt to those who fear God.

3. Who believe in the unseen, are steadfast in Prayers and spend out of what we have provided for them.

4. And who believe in the revelation sent to thee and sent before thy time and (in their hearts) have the assurance of hereafter.

5. They are on true guidance from their Lord, and it is those who will prosper.

If we divide it into three parts for our own understanding, the first one would be of Oneness of Allah (God), He is alone there, no one sharing His power, wife or any son. He is Omni-Potent, whatever He wants to do, He says a word "Be" and it is done.

He is Omnipresent, nothing is hidden from him, He is the Knower of each and everything. His knowing Power is present everywhere. He is well informed about what the mankind thinks or plan secretly.

He is Omniscient, though he is on the top heaven but nothing is out of His sight. Whatever he created He sees it. Therefore, mankind should be careful about their deeds and actions, they should worship Him only and keep on seeking his forgiveness and His kindness.

The second part will be stories of passed nations. God sent towards them His Prophets to guide them, but most of them disobeyed and were destroyed with different torments. The few who followed the Prophets were saved with their Prophets. The last verse of ***Surah Yusuf-12 (Joseph)*** is: Assuredly in their stories is a lesson for men of understanding. It is not a discourse concocted but a confirmation of what went before it, and a detailing of everything and a guidance and a mercy to the people who believe.

The third part is about us of guidance, how to live our lives. Is it according to the instruction of our Creator and as His Messenger lived [PBUH].

It is a verse of ***Surah Al Ahzab 33-21,***

Assuredly there has been an excellent pattern for you in the Messenger of Allah [PBUH], for him who hopes in Allah and the Last day and remember Allah much.

Unfortunately, the most of the Muslims are doing what the earlier people did, particularly the modern rich ones they do not care what Allah has said or His Messenger did. They want to enjoy their lives as people are in non-Muslim countries, and blindly follow them as predicted by the Holy Prophet in his life.

It's narration of ***Bukhari, Book Al Aatesam. Hadith No. 7319 and Sahi Muslim, Book of Knowledge Vol.2, P.339***, Abu Harraira is the narrator, the Prophet of Allah said, the last hour will not be established till my followers copy the deeds of the previous nations so closely as, span by span and cubit by cubit (inch by inch). It was said, O Messenger of Allah, do you mean by those, the Persians (at that time they were not

Muslims) and the Byzanitines? The Prophet [PBUH] said, who can it be other than they.

In the second narration. ***No 3220, Saeed Al- Khudri*** added, if they entered a hole of mastigure, you would follow them. We said, O Messenger of Allah! (Do you mean) the Jews and Christians. He said, Whom else.

My family

Luckily my father Mian Mohammad was not one of them, he was a pious righteous practicing Muslim since his young age. We were four brothers and five sisters; I was the Youngest. Before partition, when Pakistan came into existence, we were living in Amritsar, 35 miles from Lahore. My father had a small factory with shop manufacturing fireproof iron safes for safety of money and jewellery.

My eldest brother S.A.Rahman, after doing his BA from Government college from Lahore, was at Aligarh University for further education, he joined Army and retired as a major. Incidentally he was a first-class cricketer, and member of the first cricket team of Pakistan which toured Ceylon (Sri Lanka).

The second Mian Mohammad Sharif was working with his father. The third was a Hafiz Mohammad Bashir memorizer and reciter of Quran.

I was in eighth class, fourteen of age, but used to take part in all the rallies turned out in support of Pakistan. My two uncles were living in village about 16 miles away from Amritsar. One was martyred along with his son, and his one daughter was abducted forever by Sikhs. Her

mother lost her eyesight by weeping day and night for such a great shock. The amazing subtle point here if that at that time most of the Muslims in Amritsar were earnestly practicing Islam but the admirer of modernism do not know, how many good Muslims were martyred and lost their homes and property for creation of Pakistan.

It is an extract from the book ***"mission with Mountbatten" written by Alan Campbell - Johnson (C.1.E, OBE) P.201***, he wrote as we flew back into India, we came down low over the northernmost of the Moslem refugee convey making its slow and painful way along the main Lyalpour Lahore Road. Their exodus brought them across the Beas River and involved an elaborate detour to save them from passing through Amritsar. We estimated that it took us just over a quarter of an hour to fly from one end to the other of the particular column at a flying speed of about a hundred and eighty miles per hour. This column therefore must have been at least forty-five miles long.

Our migration to Lahore

We also migrated and came to Lahore, a house was allotted to us, my father and brother Mian Mohammad Sharif bought a shop at Brandreth Road, in an open auction in 1947. Hafiz Mohammad Bashir joined his brother and they were doing business in that shop and Brandreth Road, as a market flourished rapidly and became prominent in whole of Pakistan within four five years.

In 1953, we purchased another shop at Brandreth Road as Rays Machinery Store and I joined Hafiz Mohammad Bashir in that Shop, he was five years older than me. We were partners in business for 37 years

but lived as brothers together for 41 years, then he separated and died on 14th March 2016, Allah may bless him, he recited Quran during every Ramadan in different Mosques of Amritsar and Lahore.

Now my two grandsons Hafiz Bushairur Rahman and Hafiz Bishrur Rahman have taken his place, but they recite Quran in our own house, situated at 187, Upper Mall Scheme, Lahore. When the whole Quran is recited many people join us for Dua (Supplication).

Myself

As for my own story is concerned, it is quite interesting and amazing, a book has been written as observations and experiences of Fazlur Rahman, a former Test cricketer, turning into Religious Preacher, writer and talker of Radio Pakistan for seventeen years. Obviously, it was result of my pious father's imploration to Almighty his Allah!

It is narration of ***Abu Dawud, Hadith 2874 of Chapter 1067***, Abu Huraira reported that the Messenger of Allah [PBUH] said, when a man dies, his actions discontinue from him except three things, namely, perpetual sadaqah (charity) or the knowledge by which benefit is acquired or a pious child who prays for him.

When Masjid Loharanwāli was built in our Katra Baghsingh inside Hathi Gate, Amritsar before partition and my father was one of those who were responsible for its building and could give sermon of Friday when the main preacher was not available. When Partition took place, it was turned into Gurdwara by Sikhs of that area. He did not have the ability to write a book, but never missed the opportunity to convey

the message of Quran and Sunnah and paid his Zikat (poors due) regularly.

Cricket passion and tours

I was a worldly young man having all the facilities a young man could think of or desire for it. While doing business, I was playing cricket for Islamia college, having a car and a house of my own, and I was a member of Lahore Gymkhana. At one time I was captain of Islamia College, Punjab University, Pakistan Combined Universities against Indian touring team in 1955 and one of the Punjab Cricket Team in Quad-e-Azam Trophy which was a unique honour.

Tour of England, Malaya, Singapore, Sri Lanka, Test match and tour of Bermuda.

Toured England with first Pakistan Eaglet's team in 1952, Again in 1957, took 104 wickets in about twenty matches, and also toured Malaysia, Singapore, Sri Lanka in 1960, with good performance.

Played for Pakistan in 1958 against West Indies in the fourth test against West Indies, and toured beautiful Bermuda Island as God's astonishing sign on the chest of Atlantic Ocean. Played eight matches there in sixteen enjoyable days.

Tour of America

Toured America with the team. Pakistan Cricket Team was the first international team to visit America and introduce cricket there. We could play only three matches, two were washed out by rain, but we witnessed what America has achieved. The Capitol Washington, in its main chamber, Congress meet. United States national Motto, “In God We Trust" is written over the tribune below the clock and above the United States flag. It is adorned with twenty-three relief portraits of famous Law-makers and the lawgivers throughout the history. Only Moses is sculpted and located across from the dais where the speaker of the house ceremonially sits, and the largest library in the world.

Washington Monument

American has constructed an obelisk tower in Washington DC. 55 feet square at the base and 554 feet 7 inches High, honouring their first President George Washington, born February 22, 1732 in Westmoreland County, Virginia and died, December 14, 1799 at Mount Vermon, Virginia. He was a big landlord, more than one hundred slave were working at his land. Fought for freedom of America as a soldier, General and Commander-in-Chief and was the first President from April 30, 1789 to 1797 of America. All American were persistent that he should have third term of four year or be their President as long as he lives but he refused to oblige them.

Lincoln Memorial

Abraham Lincoln was born in 1809, had his education at home, worked honestly, when he became President of USA in 1961, eleven states seceded, they wanted slavery should remain as it is, but Lincoln was adamant to abolish it. Lincoln made it clear that the union will remain intact and slavery shall be abolished. In 1863, the emancipation was proclaimed. The war between South and North had started in 1861 and ended in 1965. Abraham Lincoln made his men to work hard and amazingly the economy of North improved, and South surrendered and the Union remained intact. So, a beautiful, impressive memorial was erected in eight years starting from 1914 and completed in 1922, 190 feet long and 119 feet wide. Statue of the President, on a huge chair is placed, its height is 19 feet and it weight is about 175 tons and the roof is 100 feet high surrounded by 36 columns representing 36 states during his presidency and a water pool is also in front of it. He was assassinated in 1965, for his great cause for slaves and keeping the union intact.

Narration of ***Usdul Ghaba Vol.5, P.327*** Abu Bakr Siddique provided this wonderful idea by buying seven slaves and emancipated them, believing that all men or women are born equal.

The Holy Prophet Mohammad [PBUH] said in his address at Mina, no Arabic is superior to any non-Arabic and no non-Arabic is superior to Arabic, or any white is superior to any black or any black to any white but only with piety.

As Allah (God), has manifested in ***Chapter 49, verse 13*** of Quran, He addresses directly to mankind; O Mankind, verily We created you of a male and female, and We have made you nations and tribes that you might know one another, Verily the noblest of you with Allah is the most pious of you. Verily Allah is knowing Wise.

We met a big land lord Cormigh Goodhart a retired British Naval Officer, had his own cricket ground, where we were supposed to play cricket and he had invited our Ambassador Mohammad Ali Bogra with his wife and few people from English and Australian Embassies. Cricket could not be played due to rain, but the lunch was very good and his house was like palace adorned with all the worldly decorative articles.

Mosque

There was a mosque or civic center built by Muslim Ambassadors, major contribution was of Saudi Arabia and of Iran, it looked lovely.

We also participated in a reception given by the Embassy of Pakistan in the honour of Commander in Chief of Pakistan Air Force Asghar Khan. All the prominent personalities were there and attended it, we met Ally Khan there.

We were given the understanding that we will meet the President of USA but when reached the white House his secretary Mi Chaoney welcomed and informed us that Mr. President unexpectedly got busy and he has instructed me to show you the White House completely.

Actually, Our Manager and the Captain wanted to present, a cricket bat to Eisenhower, the President of US, signed by the President

of Pakistan and the Cricket Team. Thus, the bat was handed over to Mr. Chasney, who played with it with a rubber ball like baseball and the press published. Cricket was hit in White House next day.

Philadelphia

A match was arranged in that famous city of America where Declaration of Independence was adopted on July 4, 1776 and first federal convention was held on May 1787, but unfortunately the match was also washed out by rain.

Pakistan ambassador Mohammad Ali Bogra and Counsel General Mr. Qaisar from New York came specially for the match and For the function of Sports Committee of People to People organization at night, in which message of the President of Pakistan was read by the Ambassador of Pakistan that cricket in Pakistan convey the message of friendships love and harmony as the game of baseball does it in America. Our Manager and the Captain thanked the organisers for taking care of team.

New York

Our tour started from New York and before leaving America came back to it, we were fortunate that the rain did not follow us, and we were able to play three matches, so the American should know, how cricket is played. Two matches were played in a Athletic Stadium and the third was against the four universities, their combined team at the ground of Harward's university, the other three

ware Yale, Cornell and M. 1.T. Now cricket is not unknown as it was in 1958.

Yankee Stadium

We were taken to Yankee Stadium where baseball Match was being played between Yankees and M. Wankees. It was a large stadium and quite a number of people were enjoying it. If we were given the chance to play their popular game, we would have amazed them.

I met their highest paid player Micky Mentle, had a good chat with him. He presented me his bat and ball with his autograph, I was much obliged and was very happy but was deprived of it in couple of days, when someone pinched it at Toronto Airport.

Readers Digest

Visit to large office of Reader's Digest was informative. The owner and his wife along with their office workers welcomed us and entertained us with a lunch also. On suggestion of our captain A. H. Kardar, the Urdu addition was started from Lahore within a year. Its Story is worth reading, partly I have covered if in my book Observations and Experiences of Fazlur Rahman.

UN

We had the opportunity to visit Main Office of UN in New York, Surprisingly they have a cricket team also.

Juma Sermon and Prayer in UN (Egyptian Office)

Detail is on the page 426,427 of my same book, I was invited by the Egyptians to give Juma sermon and lead the prayers, so I did and incidentally may be I am the only Pakistani Preacher who had the honour of doing it.

Two Pleasant Weeks in Canada

When A.H. Kardar was playing County Cricket in 1947-1948, a Canadian Basil Robinson was also member of Oxford University team. Both of them were able to arrange the Canadian tour like San Fernando, the members of Pakistan team were taken as house guests, which was extremely pleasing.

Carrying the wonderful memory of tall and broad buildings of New York, we landed at the Toronto Airport on 15th May 1958, The President and the officials of Canadian Cricket Board and many lovers of the game were present to receive us.

In Toronto we stayed five days and played three matches and saw beautiful Niagara Falls and were entertained at their Power House with some eatable things.

A grand Dinner Dance reception was organized at the Toronto Club in honour of the team; important and prominent lover of the game came to participated in it from all corners of Canada.

Interesting and inspiring meeting with the Governor General of Canada

On the 20th May 1958, we thanked our hosts and set out for Ottawa, 450 miles away from Toronto and capital of Canada. We traveled by luxurious bus and reached our destination in the evening. The team mate of Oxford University Basil Robinson was at the Bus Stand with his friends to welcome us, and we were handed over to our hosts.

On 21st during the match a short ceremony took Place at the tea break, when the Governor General of Canada came walking from his house because the ground was situated next to his house. He not only met the team but had a talk of two to three minutes with every member of the team and had tea with us.

Incidentally he was the third Governor General we met during the tour of West Indies. Pakistan Cricket team won the match; the second match could not be completed due to bad weather. But the Ambassador of Pakistan entertained our all hosts and prominent organizer of the game

with a grand dinner and thank them for what they did for the Pakistan Cricket team.

Four Enjoyable days in Montreal

When we were in Ottawa, the weather was cloudy and wet, but when we were leaving for Montreal on the 23rd of May the sun was shining with its full splendor and the travel of 200 miles by road was quite enjoyable. When we reached Montreal in the afternoon, the members of Canadian Cricket Board and lovers of the game were present at the Bus stand, and our hosts took us to their houses.

In next two days; we played two matches, both were won. The first was played at the ground of Lower Canada College and had lunch in the dining hall of the college, where the principal greeted us, and assured his full co-operation in Montreal.

The same night a marvelous dinner reception was given in the honour of Pakistan Cricket Team in which excellent Speeches were exchanged between the Manager of famous Carling Company, and the Manager of Pakistan Team, the dinner was arranged in the most expensive Mont Royal Hotel. All the important personalities of Montreal were invited; the main hall was full of them. The Captain of Pakistani Team while thanking the manager of the Company for taking care of the team during the tour, he took off his Pakistan Cricket tie and presented it to the manager of Carling Company and he also reciprocated and took off his own tie and presented to the captain of the team A.H. Kardar. The audience clapped for long with the warmth of their friendship.

Visit to a steel mill

May be one of our host was owner of a steel Mill and wanted us to see it. Only captain and myself went with him and it came to my mind with steel mills country like Canada and China prospered while Russian great gift was ruined by the politician of our county. It is on record the President of China sacrificed his agriculture for Russian steel Factory, now China is one of the strongest countries.

Its Verse 25 of ***Chapter Al Hadeed (Steel) No. 57***: Assuredly We sent down The Book and the Balance that the people might observe equity. And We sent down iron in which is great violence and also advantages to mankind, and Allah may know him who succoures Allah unseen and His Messengers. Verily Allah is strong, Mighty.

What a beautiful guidance to be strong in the world have iron power.

England is a small country but have big factories of iron, they ruled the world and are still on top. I had the opportunity to see Wales Factory in 1957, touring with Eaglets. In a very big shed, I saw two big crucibles pouring melted iron ore into cover of a rectangular block and the developed block was pushed on a frame of four feet wide fitted with iron Rollers up to about one hundred feet long. As the block was rolling towards the end of the frame, it became thinner and thinner, till became like paper of four feet width, there was another machine which was wrapping it into round bundles, it was done in few minutes. The astonishing part of it is only one man in a small glass cabin fitted with

one wall of the shed about fifty feet high, was handling with modern technology.

An interesting story of Khalid

An engineer of Pakistan Ordinance Factory, verified by Miraj Khalid and Shahabuddin. He used to visit China frequently and after about eight to ten attempts, was able to have a fifteen minutes interview, with the Chairman. of the Communist party of China Mr. Mao Zedong and asked him, what is the secret of your success? He pointed with his finger towards a book rack and said, fetch the book which you see on top of all the books. I brought it to him and was going to hand it over to him, he said, instead of taking it, open it. When I opened it, it was Quran. He said, this is the secret of our success, we practice it, you neglect it. I have in my life read about your prophet the most, he was a great man, never born before him like him and nor will take birth like him. The revolution he caused never took place before him, nor it will happen again till the end of the world.

Voyage back to home sweet home

For the return journey the team embarked on the 27th May 1958, a big ship called the Empress of France, inside of which was really royal, beautifully decorated but outside looked at dethroned king, rust patches were visible in spite of thick paint. In seven days it coverage 3000 miles and disembarked us at Liverpool on 2nd June of 1958.

Incidentally if I remember correctly when I went for Hajj in 1968, by sea, it was the same ship, hired by the National Shipping Corporation of Pakistan. From there the team was taken to London, where three days were given to the members for their personnel needs. The team left for West Indies on the 20th December 1957 and came back to Karachi on the 6th of June of 1958.

For the readers an episode of amusement, when we were in the air near Karachi, a charming hostess of PIA came with a sweet smile requested, kindly keep my tape recorded with your bag and when you come out, I will take it. I could not refuse her. I had bought for myself a Bush Radio and that was in my hand when we landed and our bags were on the custom counter. Mr. I.A.Khan, the chairman of Cricket Board and other members had come to receive us, Mr. I.A.Khan was the Chief of Pakistan customs, officer seeing my Radio asked for duty, Rs 400/- I looked towards Mr. I.A.Khan, he said, pay it, so I paid four hundred rupee as duty of my Radio.

When our bags came out, of course with the tape recorder without paying any duty. She came and took it and went away laughing and waving her hand and I was wondering standing at my place.

Guidance of Allah to me

When I came back, I took cricket seriously for three years then with heart and soul I concentrated on my business activities and played Sunday cricket for Lahore Gymkhana and also playing Squash and became Secretary of West Pakistan Squash association.

In 1967, my pious father died, he was servant and friend of Allah, he used to serve Scholars of Islam and helping the deserving needy people. It occurred to me who will do such a good work he was doing. You being a Muslim must know fully about your religion. So, I started studying it with Arabic and grammar. By the Grace of Mighty Allah, I was able to finish the Course of Islamic Madaris (schools) in five years. God was Kind and I got the degree of MA. Islamic Studies and MA. Arabic with Gold Medal. Allah also inspired me to write about twenty books and I was a Radio talker for seventeen years. Religiously toured England, America, Canada India (Bombay, three times) and UAE, preached the great guidance of Quran, also had the opportunity to attend the Shria Course at Al Azhar University of Egypt 1986 and was guest of Duke university USA, for three days1983. About fifty years gave Friday Sermon and led the prayers regularly for the sake of Allah. Since 1967 I have been praying for my parents and two sons and a daughter and particularly for my grandchildren, so the books of my library go not waste. My main endeavour is that people in the west should understand that the Quran is a great guidance not to be desecrated and sacrilege but to be respected to have reward from God.

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19. Radio speeches

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A Book of it's own kind

What Jesus said Verbally, Muhammad did it Practically (peace be upon both of them). Muhammad (PBUH) not only forgave and loved those who wanted to kill him but bestowed them so abundantly which has no parallel in the history. Actually, the book is the short Seerat of the Holy Prophet but contains frequent references from the New and Old testaments and other English books because Prophet hood concluded on him.